

~~Za IX 85-87~~

(Goth. v. Haindger, May 43)

L. angl. 82

Conr. Gebhard



Weinrauch sc.

*Peace is despair'd,
For who can think submission? War then, War
Open or understood, must be resolv'd. B. I. v. 660.*

PARADISE LOST.

A
P O E M,

IN
TWELVE BOOKS.

THE AUTHOR
J O H N M I L T O N.

With his Life, and
Historical, Philosophical, and Explanatory Notes,
Translated from the French of
The learned RAYMOND de St. MAUR.

And
Various critical REMARKS and OBSERVATIONS,
from

Mr. ADDISON,		Dr. BENTLEY,
Dr. WARBURTON,		Mr. RICHARDSON,
Dr. NEWTON,		and
Dr. PEARCE,		Mr. HUME.

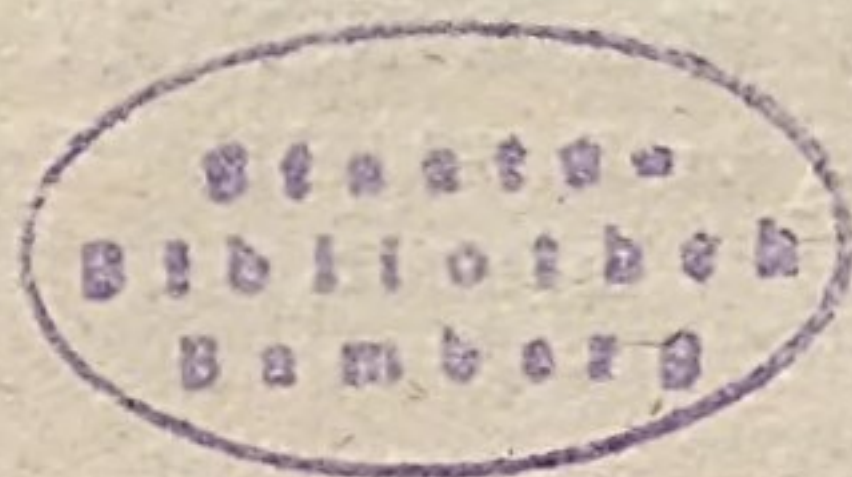
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A D V E R T I S E M E N T.

THIS being the first edition of the **PARADISE LOST** published in England with notes, it may be deemed incumbent on the Editor to give his reasons for the present publication, and for his choice of the notes subjoined.

His principal motive for publishing this poem with explanatory and critical Notes was, to put it in the power of those who are not versant in classical learning, to understand and relish the beauties of the noblest and happiest effort of human genius that ever appeared; and, by this means, to render it, if possible, more universally known and admired.

Among innumerable beauties that shine in his Works, this prince of English poets has been charged with a few faults*; such as, an inordi-

* See Addison's Criticism upon Paradise Lost.

nate ostentation of learning, a studied obscurity of diction, and a frequent use of foreign phrases and technical words. To remove the difficulties arising to the reader from these defects, and to render this divine poem perspicuous throughout, as well as to illustrate and display its more evident and apparent beauties, is the intention of the present Editor in the notes subjoined.

More fully to attain this end, the annexed notes are of three several kinds. Those of the learned French commentator are entirely explanatory of those frequent allusions to ancient history and fable, and of that extensive variety of learning and science which are met with in this poem. Those of the English gentlemen are mostly critical, tending to illustrate the sense of difficult passages, to remark the peculiarities of style, to display the beauties of language and sentiment, and to point out the poet's imitations of other authors, ancient and modern. A third kind, not the least curious, are employed in marking such passages in his divine poem, as are thought to allude to anecdotes of MILTON's own life, or to circumstances of the times wherein he flourished. — Minute and verbal criticisms the publisher chose altogether to omit.

The notes of the English commentators, among whom are names of the greatest eminence in the

republic of letters, are here assigned to their particular authors: those of the French one are without that distinction.

The Editor shall conclude with an extract from the fourth article of *the present State, of the Republic of Letters* for 1735; the Writer of which apostrophizes our Poet in the following spirited manner:

“O MILTON! thou hast employed all thy
“vast treasure of ability, wit, and learning; all
“the propriety, beauty, and energy of words
“our language was capable of; all the sweet-
“ness and harmony of numbers; all the fire,
“sublimity and majesty of imagination peculiar
“to thyself, added to what could be supplied
“by those who have most excelled in that an-
“gelical faculty; all the firmness, force and dig-
“nity of mind thy piety and virtue excited in
“thee, or rewarded thee with; and together with
“all these, a genius perfectly poetical, and that
“regulated by a most solid judgment; all these
“thou hast consecrated to produce a poem, more
“instrumental than any other human composi-
“tion, to calm and purify the mind, and exalt
“it to a state of tranquillity and felicity the ut-
“most mortality is capable of.”

LONDON, Mar. 15.

1 7 7 5.

The EDITOR.

THE LIFE
OF
JOHN MILTON.

FROM a family and town of his name in Oxfordshire our author derived his descent; but he was born at London in the year 1608. The publisher* of his works in prose, (on whose veracity some part of this narrative must entirely depend,) dates his birth two years earlier than this: But contradicting himself afterwards in his own computation, I reduce it to the time that Monsieur Bayle hath assigned; and for the same reason which prevailed with him to assign

* Mr. Toland.

it. His father John Milton, by profession a scrivener, lived in a reputable manner on a competent estate, entirely his own acquisition, having been early disinherited by his parents for renouncing the communion of the church of Rome, to which they were zealously devoted. By his wife Sarah Caston he had likewise one daughter, named Anna, and another son, Christopher, whom he trained to the practice of the common law, who, in the great rebellion, adhered to the royal cause; and in the reign of King James II. by too easy a compliance with the doctrines of the court, both religious and civil, he attained to the dignity of being made a judge of the common pleas; of which he died divested, not long after the Revolution.

But John, the subject of the present essay, was the favorite of his father's hopes; who, to cultivate the great genius which early displayed itself, was at the expence of a domestic tutor; whose care and capacity (*An. aet. 12.*) his pupil hath gratefully celebrated in an excellent Latin elegy*. At his initiation, he is said to have applied himself to letters with such indefatigable industry, that he rarely was prevailed with to quit his studies before midnight;

* See the fourth in his collection of poems.

which not only made him frequently subject to severe pains in his head, but likewise occasioned that weakness in his eyes, which terminated in a total privation of sight. From a domestic education he was removed to St. Paul's school, to complete his acquaintance with the classics (*An. aet. 15.*) under the care of Dr. Gill; and after a short stay there, was transplanted to Christ's College in Cambridge, where he distinguished himself in all kinds of academical exercises. Of this society he continued a member till he commenced master of arts; and then, (*An. aetat. 23.*) leaving the university, he returned to his father, who had quitted the town, and lived at Horton in Buckinghamshire, where he pursued his studies with unparalleled assiduity and success.

After some years spent in this studious retirement, his mother died; and then he prevailed with his father to gratify an inclination he had long entertained (*An. aetat. 30.*) of seeing foreign countries. Sir Henry Wotton, at that time provost of Eaton College, gave him a letter of advice for the direction of his travels; but, by not observing an excellent maxim in it *, he incurred great danger, by disputing

* *I pensieri stretti, ed il viso sciolto.*

against the superstition of the church of Rome, within the verge of the Vatican. Having employed his curiosity about two years * in France and Italy, on the news of a civil war breaking out in England, he returned, without taking a survey of Greece and Sicily, as, at his setting out, the scheme was projected. At Paris † the Lord Viscount Scudamore, ambassador from King Charles I. at the court of France, introduced him to the acquaintance of Grotius, who, at that time, was honored with the same character there by Christina Queen of Sweden. In Rome, Genoa, Florence, and other cities of Italy, he contracted a familiarity with those who were of highest reputation for wit and learning; several of whom gave him very obliging testimonies of their friendship and esteem, which are printed before his Latin poems. The first of them was written by Manso Marquis of Villa, a great patron of Tasso, by whom he is celebrated in his poem on the Conquest of Jeru-

* *Et jam bis viridi surgebat culmus aristâ,
Et totidem flavas numerabant horrea messes, —
Nec dum aderat Thyrsis: pastorem scilicet illum
Dulcis amor musae Thuscâ retinebat in urbe.*

Epitaph. Dam.

† *Defensio secunda. Pag. 96. fol.*

saalem *. It is highly probable, that to his conversation with this noble Neapolitan we owe the first design which MILTON conceived, of writing an epic poem; and it appears by some Latin verses, addressed to the Marquis, with the title of *Mansus*, that he intended to fix on King Arthur for his hero; but Arthur was reserved to another destiny!

Returning from his travels, he found (*An. aetat.* 32.) England on the point of being involved in blood and confusion. It seems wonderful, that one of so warm and daring a spirit, as his certainly was, should be restrained from the camp in those unnatural commotions. I suppose we may impute it wholly to the great deference he paid to paternal authority, that he retired to lodgings provided for him in the city; which being commodious for the reception of his sister's sons, and some other young gentlemen, he undertook their education; and is said to have formed them on the same plan which he afterwards published, in a short treatise, inscribed to his friend Mr. Hartlib.

In this philosophical course he continued,

* *Fra Cavalier' magnanimi, e cortesi,
Risplende il Manso. — —*

without a wife, till the year 1643; when he married (*An. aetat.* 35.) Mary, the daughter of Richard Powel of Foresthill in Oxfordshire, gentleman of estate and reputation in that country, and of principles so very opposite to his son-in-law, that the marriage is more to be wondered at than the separation which ensued, in little more than a month after she had cohabited with him in London. Her desertion provoked him, both to write several treatises concerning the doctrine and discipline of divorce and also to make his addresses to a young lady of great wit and beauty; but, before he had engaged her affections to conclude the marriage-treaty, in a visit at one of his relations, he found his wife prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted, but an interview of that nature, so little expected, must wonderfully affect him; and perhaps the impressions it made on his imagination contributed much to the painting of that pathetic scene in *Paradise Lost**, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance, he generously sacrificed all his resentment to her tears:

* Book X. l. 909.

————— *Soon his heart relented*

*Tow'ards her, his life so late, and sole delight,
Now at his feet submissive in distress.*

And after this re-union, so far was he from retaining an unkind memory of the provocations which he had received from her ill conduct, that when the King's cause was entirely oppressed, and her father, who had been active in his loyalty, was exposed to sequestration, MILTON received both him and his family to protection, and free entertainment, in his own house, till their affairs were accommodated, by his interest in the victorious faction.

Mr. MILTON was now (*An. aetat. 41.*) grown famous by his polemical writings of various kinds, and held in great favor and esteem by those who had power to dispose of all preferments in the state. 'Tis in vain to dissemble; and far be it from me to defend his engaging with a party combined in the destruction of our church and monarchy. Yet, leaving the justification of a misguided sincerity to be debated in the schools, may I presume to observe in his favor, that his zeal, distempered and furious as it was, does not appear to have been inspired by self-interested views. For, it is affirmed, that though he lived always in a frugal retirement, and, before his death, had disposed

of his library, (which we may suppose to have been a valuable collection,) he left no more than 1500l. behind him for the support of his family: And whoever considers the posts to which he was advanced, and the times in which he enjoyed them, will, I believe, confess he might have accumulated a much more plentiful fortune. In a dispassionate mind, it will not require any extraordinary measure of candor to conclude, that though he abode in the heritage of oppressors, and the spoils of his country lay at his feet, neither his conscience nor his honor could stoop to gather them.

A commission (*An. aetat.* 42.) to constitute him adjutant-general to Sir William Waller was promised; but soon superseded, by Waller's being laid aside, when his masters thought it proper to new-model their army. However, the keenness of his pen had so effectually recommended him to Cromwell's esteem, that when he took the reins of government into his own hand, he advanced him to be Latin secretary, both to himself and the parliament; the former of these preferments he enjoyed both under the usurper and his son, the other till King Charles II. was restored. For some time, he had an apartment for his family in Whitehall; but his health requiring a freer accession of air, he was obliged to re-

move from thence to lodgings which opened into St. James's Park. Not long after his settlement there, his wife died in child-bed; and much about the time of her death, a *gutta serena*, which had for several years been gradually increasing, totally extinguished his sight. In this melancholic condition, he was easily prevailed with to think of taking another wife, who was Catharine, the daughter of Captain Woodcock of Hackney; and she too, in less than a year after their marriage, died in the same unfortunate manner as the former had done: and in his 23d sonnet, he does honor to her memory.

These private calamities were much heightened (*An. aetat. 52.*) by the different figure he was likely to make in the new scene of affairs which was going to be acted in the state. For, all things now conspiring to promote the King's restoration, he was too conscious of his own activity during the usurpation, to expect any favor from the Crown; and therefore, he prudently absconded, till the act of oblivion was published; by which he was only rendered incapable of bearing any office in the nation. Many had a very just esteem of his admirable parts and learning, who detested his principles, by whose intercession, his pardon passed the seals;

and I wish the laws of civil history could have extended the benefit of that oblivion to the memory of his guilt, which was indulged to his person; *ne tanti facinoris immanitas aut extitisse, aut non vindicata fuisse, videatur.*

Having thus gained a full protection from the government, (which was, in truth, more than he could have reasonably hoped,) he appeared as much in public as he formerly used to do; and employing his friend Dr. Paget to make choice of a third consort, on his recommendation, he married Elizabeth, the daughter of Mr. Minshul, a Cheshire gentleman, by whom he had no issue. Three daughters by his first wife were then living; the two elder of whom are said to have been very serviceable to him in his studies: For, having been instructed to pronounce not only the modern, but also the Latin, Greek, and Hebrew languages, they read in their respective originals whatever authors he wanted to consult, though they understood none but their mother-tongue. This employment, however, was too unpleasant to be continued for any long process of time; and therefore, he dismissed them, to receive an education more agreeable to their sex and temper,

We come now to take a survey of him in that point of view, in which he will be looked

on by all succeeding ages with equal delight and admiration. An interval of above twenty years had elapsed since he wrote (*An. ætat.* 26—29) the *Mask of Comus*, *L'Allegro*, *Il Penseroso*, and *Lycidas*; all in such an exquisite strain, that though he had left no other monument of his genius behind him, his name had been immortal: but neither the infirmities of age and constitution, nor the vicissitudes of fortune could depress the vigor of his mind, or divert it from executing a design he had long conceived of writing an heroic poem*. The *Fall of Man* was a subject which he had some years before fixed on for a tragedy, which he intended to form by the models of antiquity; and some, not without probability, say, the play opened with that speech in the fourth book of *Paradise Lost*, L. 32. which is addressed by Satan to the sun. Were it material, I believe I could produce other passages, which more plainly appear to have been originally intended for the scene: But, whatever truth there may be in this report, it is certain, that he did not begin to mould his subject in the form which it bears now, before he had concluded his controversy with *Salmasius* and *More*, when he had

* *Paradise Lost*, Book IX. l. 26.

wholly lost the use of his eyes, and was forced to employ in the office of an amanuensis any friend who accidentally paid him a visit. Yet, under all these discouragements, and various interruptions, in the year 1669*, (*An. aetat.* 61.) he published his *Paradise Lost*, the noblest poem (next those of Homer and Virgil) that ever the wit of man produced in any age or nation. Need I mention any other evidence of its inestimable worth, than that the finest geniuses who have succeeded him, have ever esteemed it a merit to relish and illustrate its beauties? whilst the critic who gazed, with so much wanton malice, on the nakedness of Shakespear when he slept, after having formally declared war against it†, wanted courage to make his attack; flushed though he was with his conquests over Julius Caesar and the Moor; which insolence his muse, like the other assassins of Caesar, severely revenged on herself§; and not long after her triumph, became her own executioner. Nor is it unworthy our observation, that though perhaps no one of our English poets hath ex-

* Milton's contract with his bookseller S. Simmons for the copy, bears date April 27. 1667.

† The tragedies of the last age considered, p. 143.

§ *Vide* Edgar.

cited so many admirers to imitate his manner, yet I think never any was known to aspire to emulation; even the late ingenious Mr. Philips, who, in the colors of style, came the nearest of all the copiers to resemble the great original, made his distant advances with a filial reverence; and restrained his ambition within the same bounds which Lucretius prescribed to his own imitation.

*Non ita certandi cupidus, quam propter
amorem*

*Quod TE imitari aveo: quid enim conten-
dat hirundo*

Cycnis? —

And now, perhaps it may pass for fiction, what with great veracity I affirm to be fact, that MILTON, after having, with much difficulty, prevailed to have this divine poem licensed for the press, could sell the copy for no more than fifteen bounds; the payment of which valuable consideration, depended on the sale of three numerous impressions. So unreasonably may personal prejudice affect the most excellent performances!

About two years after*, (*An. aetat. 63.*) together with *Samson Agonistes*, (a tragedy not

* They were licensed July 2. 1670; but not printed before the year ensuing.

unworthy the Grecian Stage, when Athens was in her glory,) he published *Paradise Regained*. But, *Oh! what a falling off was there!* — Of which I will say no more, than that there is scarcely a more remarkable instance of the frailty of human reason than our author gave, in preferring this poem to *Paradise Lost*; nor a more instructive caution to the best writers, to be very diffident in deciding the merit of their own productions.

And thus having attended him to the sixty-sixth year of his age, as closely as such imperfect lights as men of letters and retirement usually leave to guide our inquiry would allow, it now only remains to be recorded, that in the year 1674, (*An. aetat.* 66—67.) the gout put a period to his life, at Bunhill near London; from whence his body was conveyed to St. Giles's church by Cripplegate, where it lies interred in the Chancel; but neither has nor wants a monument to perpetuate his memory.

In his youth he is said to have been extremely handsome: The color of his hair was a light brown: The symmetry of his features exact; enlivened with an agreeable air, and a beautiful mixture of fair and ruddy; which occasioned the Marquis of Villa to give his epigram

the same turn of thought*, which Gregory, arch-deacon of Rome, had employed above a thousand years before, in praising the amiable complexions of some English youths, before their conversion to Christianity. His stature† (as we find it measured by himself) did not exceed the middle size; neither too lean, nor corpulent: His limbs well proportioned, nervous, and active; serviceable in all respects to his exercising the sword, in which he much delighted; and wanted neither skill nor courage, to resent an affront from men of the most athletic constitutions. In his diet he was abstemious; not delicate in the choice of his dishes; and strong liquors of all kinds were his aversion. Being too sadly convinced how much his health had suffered by night-studies in his younger years, he used to go early (seldom later than nine) to rest, and rose commonly before five in the morning. It is reported, (and there is a passage in one of his Latin elegies to countenance the tradition,) that his fancy made the happiest flights in the spring: But one his nephews used to deliver it as MILTON's own observation, that his inven-

* *Ut mens, forma, decor, facies, mos, si pietas sic,
Non Anglus, verum hercle angelus ipse fores.*

† *Defensio secunda, p. 87. fol.*

tion was in its highest perfection from September to the vernal equinox. However it was, the great inequalities to be found in his composures, are incontestable proofs, that, in some seasons, he was but one of the people. When blindness restrained him from other exercises, he had a machine to swing in for the preservation of his health; and diverted himself in his chamber with playing on an organ. His deportment was erect, open, affable; his conversation easy, cheerful, instructive; his wit on all occasions at command, facetious, grave, or satirical, as the subject required. His judgment, when disengaged from religious and political speculations, was just and penetrating; his apprehension quick; his memory tenacious of what he read; his reading only not so extensive as his genius, for that was universal. And having treasured up such immense store of science, perhaps the faculties of his soul grew more vigorous after he was deprived of sight; and his imagination, (naturally sublime, and enlarged by reading romances*, of which he was much enamoured in his youth,) when it was wholly abstracted from material objects, was more at liberty to make such amazing excursions into the ideal world,

* His Apology for *Smectymnius*. p. 177. fol.

when, in composing his divine work, he was tempted to range

Beyond the visible diurnal sphere.

With so many accomplishments, not to have had some faults and misfortunes to be laid in the balance with the fame and felicity of writing *Paradise Lost*, would have been too great a portion for humanity.

ELIJAH FENTON.

THE VERSE.

THE measure is English heroic verse without rhyme, as that of Homer in Greek, and of Virgil in Latin; rhyme being no necessary adjunct or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age, to set off wretched matter, and lame metre; graced indeed since by the use of some famous modern poets, carried away by custom; but much to their own vexation, hindrance, and constraint, to express many things otherwise, and, for the most part, worse than else they would have expressed them. Not without cause, therefore, some, both Italian and Spanish poets, of prime note, have rejected rhyme, both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial, and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like

endings, a fault avoided by the learned ancients both in poetry and all good oratory. This neglect then of rhyme so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem, from the troublesome and modern bondage of rhyming.

THE ARGUMENT OF BOOK I.

THIS first book proposes, first in brief, the whole subject, Man's disobedience, and the loss thereupon of Paradise wherein he was placed: Then touches the prime cause of his fall, the Serpent, or rather Satan in the Serpent; who revolting from God, and drawing to his side many legions of Angels, was, by the command of God driven out of Heaven, with all his crew into the great deep. Which action passed over, the poem hastes into the midst of things, presenting Satan with his Angels now fallen into Hell, described here not in the centre (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed,) but in a place of utter darkness, fitliest called Chaos. Here Satan, with his Angels lying on the burning lake, thunder-struck and astonished, after a certain space recovers, as from confusion, calls up him who, next in order and dignity, lay by him; they confer of their miserable fall. Satan awakens all his legions,

who lay till then in the same manner confounded: they rise; their numbers, array of battle, their chief leaders named, according to the idols known afterwards in Canaan, and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven; but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report in Heaven; for that Angels were long before this visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the Palace of Satan rises, suddenly built out of the deep: The infernal Peers there sit in council.

PARADISE LOST.

BOOK I.

OF Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blisful seat, 5
Sing heav'nly Muse that on the secret top,
Of Oreb*, or of Sinai*, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the Heav'ns and Earth
Rose out of Chaos: or if Sion* hill 10
Delight thee more and Siloa's* brook that flow'd
Fast by the oracle of God; I thence
Invoke thy aid to my advent'rous song,
That with no middle flight intends to soar
Above th' Aonian mount, while it pursues 15
Things unattempted yet in prose or rhyme.

And chiefly thou, O Spi'rit, that dost prefer
Before all temples th' upright heart and pure,

Instruct me, for Thou know'st; Thou from the
first

Wast present, and with mighty wings outspread 20
Dove-like satst brooding on the vast abyss,
And mad'st it pregnant: what in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal providence, 25
And justify the ways of God to Men.

Say first, for Heav'n hides nothing from thy
view,

Nor the deep tract of Hell; say first what cause
Mov'd our grand parents, in that happy state,
Favor'd of Heav'n so highly, to fall off 30
From their Creator, and transgress his will
For one restraint, lords of the world besides?
Who first seduc'd them to that foul revolt?
Th' infernal Serpent; he it was, whose guile,
Stirr'd up with envy and revenge, deceiv'd 35
The mother of mankind, what time his pride
Had cast him out from Heav'n, with all his host
Of rebel angels, by whose aid aspiring
To set himself in glory' above his Peers,
He trusted to have equal'd the Most High, 40
If he oppos'd; and with ambitious aim
Against the throne and monarchy of God
Rais'd impious war in Heav'n and battle proud
With vain attempt. Him the almighty Power

Hurl'd headlong flaming from th' ethereal sky, 45
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantyne chains and penal fire,
Who durst defy th' Omnipotent to arms.
Nine times the space that measures day and night 50
To mortal men, he with his horrid crew
Lay vanquish'd, rolling in the fiery gulf,
Confounded though immortal : But his doom
Reserv'd him to more wrath ; for now the thought
Both of lost happiness and lasting pain 55
Torments him. Round he throws his baleful eyes,
That witness'd huge affliction and dismay
Mix'd with obdurate pride and stedfast hate :
At once, as far as Angels ken, he views
The dismal situation waste and wild ; 60
A dungeon horrible on all sides round
As one great furnace flam'd, yet from those flames
No light, but rather darkness visible
Serv'd only to discover sights of woe,
Regions of sorrow, doleful shades, where peace 65
And rest can never dwell, hope never comes
That comes to all ; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsum'd :
Such place Eternal Justice had prepar'd 70
For those rebellious, here their pris'on ordain'd
In utter darkness, and their portion set

As far remov'd from God and light of Heav'n,
As from the centre* thrice to th' utmost pole.
O how unlike the place from whence they fell! 75
There the companions of his fall, o'erwhelm'd
With floods and whirlwinds of tempestuous fire,
He soon discerns; and welt'ring by his side
One next himself in pow'r, and next in crime,
Long after known in Palestine, and nam'd 80
Beëlzebub*. To whom th' Arch-Enemy,
And thence in Heav'n call'd Satan*, with bold
words

Breaking the horrid silence thus began:

If thou beest he; but O how fall'n! how chang'd
From him, who in the happy realms of light 85
Cloth'd with transcendent brightness, didst out-
shine

Myriads though bright! If he whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise,
Join'd with me once, now misery hath join'd 90
In equal ruin: into what pit thou seest
From what height fall'n, so much the stronger
prov'd

He with this thunder: and till then who knew
The force of those dire arms? Yet not for those,
Nor what the potent victor in his rage 95
Can else inflict, do I repent or change,
Though chang'd in outward lustre, that fix'd mind,

And high disdain from sense of injur'd merit,
That with the Mightiest rais'd me to contend,
And to the fierce contention brought along 100
Innumerable force of Spirits arm'd,
That durst dislike his reign, and me preferring,
His utmost pow'r with adverse pow'r oppos'd
In dubious battle on the plains of Heaven,
And shook his throne. What though the field be
lost?

All is not lost; th' uncoquerable will, 106
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome;
That glory never shall his wrath or might 110
Extort from me. To bow and sue for grace
With suppliant knee, and deify his power,
Who from the terror of this arm so late
Doubted his empire; that were low indeed,
That were an ignominy' and shame beneath 115
This downfal; since by fate* the strength of
Gods

And this empyrial substance cannot fail;
Since through experience of this great event
In arms not worse, in foresight much advanc'd,
We may with more successful hope resolve 120
To wage by force or guile eternal war,
Irreconcilable to our grand foe,
Who now triumphs, and in th' excess of joy

Sole reigning holds the tyranny of Heav'n.

So spake th' apostate Angel, though in pain; 125
Vaunting aloud, but rack'd with deep despair:
And him thus answer'd soon his bold compeer:

O Prince, O chief of many throned Powers*,
That led th' imbattled Seraphim* to war
Under thy conduct, and in dreadful deeds 130
Fearless, endanger'd Heav'n's perpetual King,
And put to proof his high supremacy,
Whether upheld by strength, or chance, or fate;
Too well I see and rue the dire event,
That with sad overthrow and foul defeat 135
Hath lost us Heav'n, and all this mighty host
In horrible destruction laid thus low,
As far as Gods and heav'nly essences
Can perish: for the mind and spi'rit remains
Invincible, and vigor soon returns, 140
Though all our glory' extinct, and happy state
Here swallow'd up in endless misery.
But what if he our conqu'ror (whom I now
Of force believe almighty, since no less
Than such could have o'erpower'd such force as ours)
Have left us this our spi'rit and strength entire
Strongly to suffer and support our pains, 147
That we may so suffice his vengeful ire,
Or do him mightier service as his thralls
By right of war, whate'er his bus'ness be 150
Here in the heart of Hell to work in fire,

Or do his errands in the gloomy deep;
What can it then avail, though yet we feel
Strength undiminish'd, or eternal being
To undergo eternal punishment? 155

Whereto with speedy words th' Arch-Fiend reply'd:

Fall'n Cherub *, to be weak is miserable
Doing or suffering: but of this be sure,
To do aught good never will be our task,
But ever to do ill our sole delight, 160

As be'ing the contrary to his high will
Whom we resist. If then his providence
Out of our evil seek to bring forth good,
Our labor must be to pervert that end,
And out of good still to find means of evil; 165

Which of-times may succeed, so as perhaps
Shall grieve him, if I fail not, and disturb
His inmost counsels from their destin'd aim.

But see the angry victor hath recall'd
His ministers * of vengeance and pursuit 170

Back to the gates of Heav'n: the sulphurous hail
Shot after us in storm, o'erblown hath laid

The fiery surge, that from the precipice
Of Heav'n receiv'd us falling; and the thunder,
Wing'd with red lightning and impetuous rage,
Perhaps hath spent his shafts, and ceases now 176

To bellow through the vast and boundless deep.
Let us not slip th' occasion, whether scorn,
Or satiate fury yield it from our foe.

Seest thou yon dreary plain, forlorn and wild, 180
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
There rest, if any rest can harbour there, 185
And re-assembling our afflicted Powers,
Consult how we may henceforth most offend
Our enemy, our own loss how repair,
How overcome this dire calamity,
What reinforcement we may gain from hope, 190
If not, what resolution from despair.

Thus Satan talking to his nearest mate
With head up-lift above the wave, and eyes
That sparkling blaz'd, his other parts besides
Prone on the flood, extended long and large 195
Lay floating many a rood, in bulk as huge
As whom the fables name of monstrous size,
Titanian *, or Earth-born, that warr'd on Jove,
Briareos or Typhon *, whom the den
By ancient Tarsus * held, or that sea-beast 200
Leviathan *, which God of all his works
Created hugest that swim th' ocean-stream:
Him haply slumb'ring on the Norway * foam
The pilot of some small night-founder'd skiff
Deeming some island, oft, as seamen tell, 205
With fixed anchor in his scaly rind
Moors by his side under the lee, while night

Invests the sea, and wished morn delays:
So stretch'd out huge in length the Arch-Fiend lay
Chain'd on the burning lake, nor ever thence 210
Had ris'n or heav'd his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought 215
Evil to others, and enrag'd might see
How all his malice serv'd but to bring forth
Infinite goodness, grace and mercy shown
On Man by him seduc'd; but on himself
Treble confusion, wrath and vengeance pour'd. 220
Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames
Driv'n backward slope their pointing spires, and
roll'd
In billows, leave i' th' midst a horrid vale.
Then with expanded wings he steers his flight 225
Aloft, incumbent on the dusky air,
That felt unusual weight; 'till on dry land
He lights, if it were land that ever burn'd
With solid, as the lake with liquid fire;
And such appear'd in hue, as when the force 230
Of subterranean wind transports a hill
Torn from Pelorus*, or the shatter'd side
Of thund'ring Etna*, whose combustible
And fuel'd entrails thence conceiving fire,

Sublim'd with mineral fury, aid the winds, 235
And leave a singed bottom all involv'd
With stench and smoke: such resting found the
sole

Of unblest'd feet. Him follow'd his next mate,
Both glorying to have 'scap'd the Stygian flood
As Gods, and by their own recover'd strength, 240
Not by the sufferance of supernal Power.

Is this the region, this the soil, the clime,
Said then the lost Arch - Angel*, this the seat
That we must change for Heav'n, this mournful
gloom

For that celestial light? Be' it so, since he 245
Who now is Sov'reign can dispose and bid
What shall be right: farthest from him is best,
Whom reas'on hath equal'd, force hath made
supreme

Above his equals. Farewel happy fields,
Where joy for ever dwells: Hail horrors, hail 250
Infernal world, and thou profoundest Hell
Receive thy new possessor; one who brings
A mind not to be chang'd by place or time.
The mind is its own place, and in itself
Can make a Heav'n of Hell, a Hell of Heav'n. 255
What matter where, if I be still the same,
And what I should be, all but less than he
Whom thunder hath made greater? Here at least
We shall be free; th' Almighty hath not built

Here for his envy, will not drive us hence: 260
Here we may reign secure; and in my choice
To reign is worth ambition though in Hell:
Better to reign in Hell, than serve in Heav'n.
But wherefore let we then our faithful friends,
Th' associates and copartners of our loss, 265
Lie thus astonish'd on th' oblivious pool,
And call them not to share with us their part
In this unhappy mansion, or once more
With rallied arms to try what may be yet
Regain'd in Heav'n, or what more lost in Hell?

So Satan spake, and him Beëlzebub 271
Thus answer'd: Leader of those armies bright,
Which but th' Omnipotent none could have foil'd,
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft 275
In worst extremes, and on the perilous edge
Of battle when it rag'd, in all assaults
Their surest signal, they will soon resume
New courage and revive, though now they lie
Groveling and prostrate on yon lake of fire, 280
As we erewhile, astounded and amaz'd,
No wonder, fall'n such a pernicious height.

He scarce had ceas'd when the superior Fiend
Was moving tow'ard the shore; his pond'rous
shield,

Ethereal temper, massy, large, and round, 285
Behind him cast; the broad circumference

Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan * artist * views
At evening from the top of Fesole *,
Or in Valdarno *, to descry new lands, 290
Rivers or mountains in her spotty globe.
His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great admiral, were but a wand
He walk'd with to support uneasy steps 295
Over the burning marle, (not like those steps
On Heaven's azure,) and the torrid clime
Smote on him sore besides, vaulted with fire.
Nathless he so endur'd, till on the beach
Of that inflamed sea he stood, and call'd 300
His legions, Angel-forms, who lay entranc'd
Thick as autumnal leaves that strow the brooks
In Vallambrosa *, where th' Etrurian * shades
High over-arch'd imbow'r; or scatter'd sedge
Aflote, when with fierce winds Orion * arm'd 305
Hath vex'd the Red-Sea * coast, whose waves
o'erthrew

Busiris * and his Memphian * chivalry,
While with perfidious hatred they pursu'd
The sojourners of Goshen, who beheld
From the safe shore their floating carcasses 310
And broken chariot-wheels: so thick bestrown
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.

He call'd so loud, that all the hollow deep
Of Hell resounded: Princes, Potentates * 315
Warriors, the flow'r of Heav'n, once yours, now
lost,

If such astonishment as this can seize
Eternal Spi'rits; or have ye chosen this place
After the toil of battle to repose
Your wearied virtue, for the ease you find 320
To slumber here, as in the vales of Heaven?
Or in this abject posture have ye sworn
To' adore the conqueror? who now beholds
Cherub and Seraph rolling in the flood
With scatter'd arms and ensigns, till anon 325
His swift pursuers from Heav'n-gates discern
Th' advantage, and descending tread us down
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulf.
Awake, arise, or be for ever fall'n. 330

They heard, and were abash'd, and up they sprung
Upon the wing; as when men wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceive the evil plight 335
In which they were, or the fierce pains not feel;
Yet to their general's voice they soon obey'd
Innumerable. As when the potent rod
Of Amram's son, in Egypt's evil day,

Wav'd round the coast, up call'd a pitchy cloud 340
Of locusts *, warping on the eastern wind,
That o'er the realm of impious Pharaoh * hung
Like night, and darken'd all the land of Nile*:
So numberless were those bad Angels seen
Hovering on wing under the cope of Hell, 345
'Twixt upper, nether, and surrounding fires;
Till, as a signal giv'n, th' up-lifted spear
Of their great Sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain; 350
A multitude, like which the populous North
Pour'd never from her frozen loins, to pass
Rhene * or the Danaw *, when her barbarous
sons

Came like a deluge on the south, and spread
Beneath Gibraltar* to the Lybian sands, 355
Forthwith from every squadron and each band
The heads and leaders thither haste, where stood
Their great commander; Godlike shapes and
forms

Excelling human, princely Dignities, 359
And Pow'rs that erst in Heaven sat on thrones;
Though of their names in heav'nly records now
Be no memorial, blotted out and ras'd
By their rebellion from the books of life.
Nor had they yet among the sons of Eve 364
Got them new names, till wand'ring o'er the
earth,

Through God's high sufferance for the tri'al of
man,

By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and th' invisible
Glory of him that made them to transform 370

Oft to the image of a brute, adorn'd
With gay religions full of pomp and gold,
And devils to adore for Deities:

Then were they konwn to men by various names,
And various idols through the heathen world. 375

Say, Muse, their names then known, who first,
who last,

Rous'd from the slumber, on that fiery couch,
At their great empe'ror's call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous crowd stood yet aloof. 380

The chief were those who from the pit of Hell
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God,
Their altars by his altar, Gods ador'd
Among the nations round, and durst abide 385

Jehovah thund'ring out of Sion, thron'd
Between the Cherubim; yea, often plac'd
Within his sanctuary * itself their shrines *,
Abominations; and with cursed things
His holy rites and solemn feasts profan'd, 390
And with their darkness durst affront his light.

First Moloch*, horrid king, besmear'd with blood
Of human sacrifice, and parents' tears,
Though for the noise of drums and timbrels loud
Their children's cries unheard, that pass'd through
fire

395

To his grim idol. Him the Ammonite*
Worshipp'd in Rabba* and her wat'ry plain,
In Argob*, and in Basan*, to the stream
Of utmost Arnon*. Nor content with such
Audacious neighbourhood, the wisest heart 400
Of Solomon* he led by fraud to build
His temple right against the temple' of God!
On that opprobrious hill, and made his grove
The pleasant valley' of Hinnom*, Tophet*
thence

404

And black Gehenna* call'd, the type of Hell.
Next Chemos*, th' obscene dread of Moab's sons,
From Aroar* to Nebo*, and the wild
Of southmost Abarim*; in Hesebon*
And Horonaim*, Seon's* realm, beyond
The flow'ry dale of Sibma clad with wines, 410
And Eleäle* to th' Asphaltic* pool.
Peor* his other name, when he entic'd
Israel in Sittim*, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarg'd 415
Ev'n to that hill of scandal, by the grove

Of Moloch homicide; lust hard by hate;
Till good Josiah * drove them thence to Hell.
With these came they, who from the bord'ring
flood

Of old Euphrates *, to the brook that parts 420
Egypt from Syrian ground, had general names
Of Baälim * and Ashtaroth *; those male,
These feminine. For Spirits when they please
Can either sex assume, or both; so soft
And uncompounded is their essence pure; 425
Not ty'd or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but in what shape they
choose,

Dilated or condens'd, bright or obscure,
Can execute their airy purposes, 430
And works of love or enmity fulfil.
For those the race of Israel oft forsook
Their living strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial Gods; for which their heads as low 435
Bow'd down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phenicians * call'd
Astarte *, queen of Heav'n, with crescent horns;
To whose bright image nightly by the moon 440
Sidonian * virgins paid their vows and songs;
In Sion also not unsung, where stood

Her temple on th' offensive mountain, built
By that uxurious king, whose heart though large,
Beguil'd by fair idolatresses, fell 445
To idols foul. Thammuz* came next behind,
Whose annual wound in Lebanon* allur'd
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis* from his native rock 450
Ran purple to the sea, suppos'd with blood
Of Thammuz yearly wounded: the love-tale
Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel* saw, when by the vision led 455
His eye survey'd the dark idolatries
Of alienated Judah. Next came one,
Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopt off
In his own temple, on the grunsel edge, 460
Where he fell flat, and sham'd his worshippers:
Dagon* his name, seamonster, upward man
And downward fish; yet had his temple high
Rear'd in Azotus*, dreaded through the coast
Of Palestine, in Gath*, and Ascalon*, 465
And Accaron*, and Gaza's* frontier bounds.
Him follow'd Rimmon, whose delightful seat
Was fair Damascus* on the fertile banks
Of Abbana* and Pharphar*, lucid streams.
He also' against the house of God was bold: 470

A leper* once he lost, and gain'd a king,
Ahaz*, his sottish conqu'ror, whom he drew
God's altar to disparage and displace
For one of Syrian mode, whereon to burn
His odious offerings, and adore the Gods 475
Whom he had vanquish'd. After these appear'd
A crew who under names of old renown,
Osiris*, Isis*, Orus*, and their train,
With monstrous shapes and sorceries abus'd
Fanatic Egypt, and her priests, to seek 480
Their wand'ring Gods, disguis'd in brutish forms,
Rather than human. Nor did Israel 'scape
Th' infection, when their borrow'd gold compos'd
The calf in Oreb: and the rebel king
Doubled that sin in Bethel* and in Dan*, 485
Likening his Maker to the grazed ox,
Jehovah*; who in one night, when he pass'd
From Egypt marching, equal'd with one stroke
Both her first-born and all her bleating Gods.
Belial came last, than whom a Spi'rit more lewd
Fell not from Heaven, or more gross to love 491
Vice for itself: to him no temple stood
Or altar smok'd; yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli's* sons, who fill'd 495
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise

Of ri'ot ascends above their loftiest towers ;
 And injury and outrage : And when night 500
 Darkens the streets, then wander forth the sons
 Of Belial, flown with insolence and wine.

Witness the streets of Sodom*, and that night
 In Gibeah*, when the hospitable door
 Expos'd a matron to avoid worse rape. 505

These were the prime in order and in might ;
 The rest were long to tell, though far renown'd.
 Th' Ionian gods, of Javan's* issue held
 Gods, yet confess'd later than Heav'n and Earth.
 Their boasted parents ; Titan*, Heav'n's first-
 born, 510

With his enormous brood, and birthright seiz'd
 By younger Saturn* ; he from mightier Jove,
 His own and Rhea's* son like measure found ;
 So Jove usurping reign'd : these first in Crete*
 And Ida* known, thence on the snowy top 515
 Of cold Olympus* rul'd the middle air,
 Their highest Heav'n ; or on the Delphian* cliff
 Or in Dodona*, and through all the bounds
 Of Doric land ; or who with Saturn old
 Fled over Adria* to th' Hesperian fields, 520
 And o'er the Celtic roam'd the utmost isles.

All these and more came flocking ; but with
 looks

Downcast and damp, yet such wherein appear'd
 Obscure some glimpse of joy, to' have found
 their chief

Not in despair, to' have found themselves not
lost 525

In loss itself; which on his count'nance cast
Like doubtful hue: but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently rais'd
Their fainting courage, and dispell'd their fears. 530

Then strait commands that at the warlike sound
Of trumpets loud and clarions be uprear'd
His mighty standard: that proud honor claim'd
Azazel* as his right, a Cherub tall;

Who forthwith from the glittering staff unfurl'd 535

Th' imperial ensign, which full high advanc'd

Shone like a meteor streaming to the wind,

With gems and golden lustre rich emblaz'd,

Seraphic arms and trophies; all the while

Sonorous metal blowing martial sounds: 540

At which the universal host upsent

A shout, that tore Hell's concave, and beyond

Frighted the reign of Chaos and old Night.

All in a moment through the gloom were seen

Ten thousand banners rise into the air 545

With orient colors waving: with them rose

A forest huge of spears; and thronging helms

Appear'd, and serried shilds in thick array,

Of depth immeasurable: anon they move

In perfect phalanx, to the Dorian mood 550

Of flutes, and soft recorders; such as rais'd

To height of noblest temper heroes * old
Arming to battle, and instead of rage,
Deliberate valor breath'd, firm and unmov'd
With dread of death to flight or foul retreat; 555
Nor wanting pow'r to mitigate and swage,
With solemn touches, troubled thoughts, and
chase

Anguish, and doubt, and fear, and sorr'ow, and
pain,

From mortal or immortal minds. Thus they
Breathing united force, with fixed thought 560
Mov'd on in silence to soft pipes, that charm'd
Their painful steps o'er the burnt soil; and now
Advanc'd in view, they stand, a horrid front
Of dreadful length and dazzling arms, in guise
Of warriors old with order'd spear and shield, 565
Awaiting what command their mighty chief
Had to impose. He through the armed files
Darts his experienc'd eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of Gods; 570
Their number last he sums. And now his heart
Distends with pride, and hard'ning in his strength
Glories: for never since created man
Met such embodied force, as nam'd with these
Could merit more than that small infantry 575
Warr'd on by cranes; though all the giant-brood
Of Phlegra with th' heroic race were join'd

That fought at Thebes * and Ilium *, on each
side

Mix'd with auxiliar Gods; and what resounds
In fable or romance of Uther's * son 580

Begirt with British * and Armoric knights;
And all who since, baptiz'd or infidel,
Jousted * in Aspramont * or Montalban *,
Damasco *, or Marocco *, or Trebisonde *,
Or whom Biserta sent from Afric * shore, 585

When Charlemain * with all his peerage fell
By Fontarabia *. Thus far these beyond
Compare of mortal prowess, yet observ'd
Their dread commander: he above the rest *
In shape and gesture proudly eminent 590

Stood like a tow'r; his form had yet not lost
All her origi'nal brightness, nor appear'd
Less than Arch-Angel ruin'd, and th' excess
Of glory' obscur'd: as when the sun new risen
Looks through the horizontal misty air 595

Shorn of his beams; or from behind the moon
In dim eclipse disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darken'd so, yet shone
Above them all th' Arch-Angel: but his face 600
Deep scars of thunder had entrench'd, and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge: cruel his eye, but cast

Signs of remorse and passion to behold 605
The fellows of his crime, the followers rather,
(Far other once beheld in bliss,) condemn'd
For ever now to have their lot in pain;
Millions of Spirits for his fault amerc'd
Of Heav'n and eternal splendors flung 610
For his revolt; yet faithful how they stood,
Their glory wither'd: as when Heaven's fire
Hath scath'd the forest-oaks, or mountain-pines,
With singed top their stately growth, though
bare

Stands on the blasted heath. He now prepar'd 615
To speak; whereat their doubled ranks they bend
From wing to wing, and half inclose him round
With all his peers: attention held them mute.
Thrice he essay'd, and thrice, in spite of scorn,
Tears, such as Angels weep, burst forth: at last 620
Words interwove with sighs found out their way:

O Myriads of immortal Spi'rits, O Powers
Matchless, but with th' Almighty; and that strife
Was not inglorious, though th' event was dire,
As this place testifies, and this dire change, 625
Hateful to utter: but what pow'r of mind
Foreseeing or presaging, from the depth
Of knowledge past or present, could have fear'd,
How such united force of Gods, how such
As stood like these, could ever know repulse? 630
For who can yet believe, though after loss,

That all these puissant legions, whose exile
Hath emptied Heav'n *, shall fail to re-ascend,
Self-rais'd, and repossess their native seat?
For me be witness all the host of Heav'n, 635
If counsels different, or danger shunn'd
By me, have lost our hopes. But he who reigns
Monarch in Heaven, till then as one secure
Sat on his throne, upheld by old repute,
Consent or custom, and his regal state 640
Put forth at full, but still his strength conceal'd,
Which tempted our attempt, and wrought our
fall.

Henceforth his might, we know, and know our own,
So as not either to provoke, or dread
New war, provok'd; our better part remains, 645
To work in close design, by fraud or guile,
What force effected not: that he no less
At length from us may find, who overcomes
By force, hath overcome but half his foe. 649
Space may produce new worlds; whereof so rife
There went a fame in Heav'n, that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favor equal to the sons of Heaven:
Thither, if but to pry, shall be perhaps 655
Our first eruption, thither or elsewhere:
For this infernal pit shall never hold
Celestial Spi'rits in bondage, nor th' abyss

Long under darkness cover. But these thoughts
Full counsel must mature: Peace is despair'd, 660
For who can think submission? War then, War
Open or understood, must be resolv'd.

He spake: and to conform his words, out-flew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim; the sudden blaze 665
Far round illumin'd Hell: highly they rag'd
Against the High'est, and fierce with grasped arms
Clash'd on their sounding shields the din of war,
Hurling defiance tow'ard the vault of Heaven.

There stood a hill not far, whose grisly top 670
Belch'd fire and rolling smoke; the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither wing'd with speed
A numerous brigad hasten'd: as when bands 675
Of pioneers* with spade and pickax arm'd
Forerun the royal camp, to trench a field,
Or cast a rampart. Mammon* led them on;
Mammon the least erected Spi'rit that fell
From Heav'n; for e'en in Heav'n his looks and
thoughts

Were always downward bent, admiring more 681
The riches of Heav'n's pavement*, trodden gold,
Than aught divine or holy else enjoy'd
In vision beatific: by him first
Men also, and by his suggestion taught, 685

Ransack'd the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures better hid. Soon had his crew
Open'd into the hill a spacious wound,
And digg'd out ribs of gold. Let none admire 690
That riches grow in Hell; that soil may best
Deserve the precious bane. And here let those
Who boast in mortal things, and wond'ring tell
Of Babel*, and the works of Memphian kings,
Learn how their greatest monuments of fame, 695
And strength and art, are easily outdone
By Spirits reprobate, and in an hour
What in an age they with incessant toil
And hands innumerable scarce perform.
Nigh on the plain in many cells prepar'd 700
That underneath had veins of liquid fire
Sluc'd from the lake, a second multitude
With wondrous art founded the massy ore,
Severing each kind, and scumm'd the bullion
dross:

A third as soon had form'd within the ground 705
A various mold, and from the boiling cells
By strange conveyance fill'd each hollow nook,
As in an organ from one blast of wind
To many a row of pipes the sound-board breathes.
Anon out of the earth a fabric huge 710
Rose like an exhalation*, with the sound
Of dulcet symphonies and voices sweet,

Built like a temple, where pilasters* round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want 715
Cornice or freeze, with bossy sculptures graven;
The roof was fretted gold. Not Babylon*,
Nor great Alcairo* such magnificence
Equal'd in all their glories, to enshrine
Belus* or Serapis* their Gods, or seat 720
Their kings, when Egypt with Assyria* strove
In wealth and luxury. The ascending pile
Stood fix'd her stately height; and strait the
doors

Opening their brazen folds discover wide
Within, her ample spaces, o'er the smooth 725
And level pavement: from the arched roof,
Pendant by subtle magic many a row
Of starry lamps and blazing cressets, fed
With Naphtha* and Asphaltus*, yielded light
As from a sky. The hasty multitude 730
Admiring enter'd, and the work some praise,
And some the architect: his hand was known
In Heav'n by many a tow'rd structure high,
Where scepter'd Angels held their residence,
And sat as princes, whom the supreme King 735
Exalted to such pow'r, and gave to rule,
Each in his hierarchy*, the orders bright.
Nor was his name unheard or unador'd
In ancient Greece*; and in Ausonian land

Men call'd him Mulciber* ; and how he fell 740
From Heav'n, they fabled, thrown by angry Jove
Sheer o'er the chrystal battlements ; from morn
To noon he fell, from noon to dewy eve,
A summer's day ; and with the setting sun
Dropt from the zenith like a falling star*, 745
On Lemnos* th' Aégean isle : thus they relate,
Erring ; for he with these rebellious rout
Fell long before ; nor aught avail'd him now
T' have built in Heav'n high tow'rs ; nor did he
'scape

By all his engines, but was headlong sent 750
With his industrious crew to build in Hell.

Meanwhile the winged heralds, by command
Of sov'reign pow'r, with awful ceremony
And trumpet's sound, throughout the host pro-
claim

A solemn council forthwith to be held 755
At Pandemonium*, the high capital
Of Satan and his peers : their summons call'd
From every band and squared regiment
By place or choice the worthiest ; they anon 759
With hundreds and with thousands, trooping came
Attended : all access was throng'd, the gates
And porches wide, but chief the spacious hail
(Though like a cover'd field, where champions bold
Wont ride in arm'd, and at the Soldan's chair
Defy'd the best of Panim chivalry 765

To mortal combat, or career with lance)
Thick swarm'd, both on the ground and in the air
Brush'd with the hiss of rustling wings. As bees
In springtime, when the sun with Taurus rides,
Pour forth their populous youth about the hive 770
In clusters; they among fresh dewes and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their straw-built citadel,
New rubb'd with balm, expatiate and confer
Their state-affairs. So thick the airy crowd 775
Swarm'd and were straiten'd; till the signal given,
Behold a wonder! they but now who seem'd
In bigness to surpass earth's giant sons*,
Now less than smallest dwarfs*, in narrow room
Throng numberless, like that Pygmean* race 780
Beyond the Indian mount, or fairy elves*,
Whose midnight revels by a forest-side
Or fountain some belated peasant sees,
Or dreams he sees, while o'er-head the moon
Sits arbitress, and nearer to the earth 785
Wheels her pale course; they on their mirth and
dance

Intent, with jocund music charm his ear;
At once with joy and fear his heart rebounds.
Thus incorporeal Spi'rits to smallest forms
Reduc'd their shapes immense, and were at large, 790
Though without number still amidst the hall
Of that infernal court. But far within,

And in their own dimensions like themselves,
The great Seraphic Lords and Cherubim
In close recess and secret conclave sat, 795
A thousand Demi-gods * on golden seats,
Frequent and full. After short silence then,
And summons read, the great consult began.

END OF BOOK FIRST.

THE ARGUMENT OF BOOK II.

THE consultation begun, Satan debates whether another battle be to be hazarded for the recovery of Heaven: some advise it, others dissuade. A third proposal is preferred, mentioned before by Satan, to search the truth of that prophecy or tradition in Heaven concerning another world, and another kind of creature equal, or not much inferior to themselves, about this time to be created. Their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the voyage, is honored and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to Hell-gates, finds them shut, and who sat there to guard them, by

whom at length they are opened, and discover to him the great gulf between Hell and Heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.

PARADISE LOST.

BOOK II.

HIGH on a throne of royal state, which far
Outshone the wealth of Ormus * and of Ind *,
Or where the georgeous East with richest hand
Show'rs on her kings barbaric pearl and gold,
Satan exalted sat, by merit rais'd 5
To that bad eminence; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high; insatiate to pursue
Vain war with Heav'n, and by success untaught,
His proud imaginations thus display'd: 10
Pow'rs and Dominions, Deities of Heaven;
For since no deep within her gulf can hold
Immortal vigor, though oppress'd and fall'n,
I give not Heav'n for lost. From this descent
Celestial virtues rising, will appear 15
More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me though just right, and the fix'd laws of Heaven
Did first create your leader; next, free choice,

With what besides, in council or in fight, 20
Hath been atchiev'd of merit; yet this loss
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied throne
Yielded with full consent. The happier state
In Heav'n, which follows dignity, might draw 25
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thund'rer's aim
Your bulwark, and condemns to greatest share
Of endless pain? Where there is then no good 30
For which to strive, no strive can grow up there
From faction; for none sure will claim in Hell
Precedence; none whose portion is so small
Of present pain, that with ambitious mind
Will covet more. With this advantage then 35
To union, and firm faith, and firm accord,
More than can be in Heav'n, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assur'd us; and by what best way, 40
Whether of open war or covert guile,
We now debate; who can advise, may speak.

He ceas'd; and next him Moloch, scepter'd
king,

Stood up, strongest and the fiercest Spirit
That fought in Heav'n, now fiercer by despair: 45
His trust was with th' Eternal to be deem'd

Equal in strength; and rather than be less
Car'd not to be at all; with that care lost
Went all his fear: of God, or Hell, or worse
He reck'd not, and these words thereafter spake: 50

My sentence is for open war: of wiles,
More unexpert, I boast not: them let those
Contrive who need, or when they need, not now.
For while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait 55
The signal to ascend, sit ling'ring here
Heav'n's fugitives, and for their dwelling place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? No, let us rather choose, 60
Arm'd with Hell-flames and fury, all at once
O'er Heav'n's high tow'rs to force resistless way,
Turning our tortures into horrid arms
Against the torturer; when to meet the noise
Of his almighty engine he shall hear 65
Infernal thunder, and for lightning, see
Black fire and horror shot with equal rage
Among his Angels, and his throne itself
Mix'd with Tartarean sulphur, and strange fire,
His own invented torments. But perhaps 70
The way seems difficult and steep to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful lake benumb not still,

That in our proper motion we ascend 75
Up to our native seat: descent and fall
To us is adverse. Who but felt of late,
When the fierce foe hung on our broken rear
Insulting, and pursu'd us through the deep,
With what compulsion and laborious flight 80
We sunk thus low? Th' ascent is easy then;
Th' event is fear'd; should we again provoke
Our stronger, some worse way his wrath may
find

To our destruction; if there be in Hell
Fear to be worse destroy'd. What can be worse 85
Than to dwell here, driv'n out from bliss, con-
demn'd

In this abhorred deep to utter woe;
Where pain of inextinguishable fire
Must exercise us without hope of end,
The vassals of his anger, when the scourge 90
Inexorably, and the torturing hour
Calls us to penance? More destroy'd than thus,
We should be quite abolish'd and expire.
What fear we then? what doubt we to incense
His utmost ire? which to the height enrag'd, 95
Will either quite consume us, and reduce
To nothing this essential; happier far,
Than miserable to have eternal being:
Or if our substance be indeed divine,
And cannot cease to be, we are at worst 100

On this side nothing ; and by proof we feel
Our pow'r sufficient to disturb his Heaven,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne :
Which, if not victory, is yet revenge. 105

He ended frowning, and his look denounc'd
Desperate revenge, and battle dangerous
To less than Gods. On th' other side up-rose
Belial, in act more graceful and humane ;
A fairer person lost not Heav'n ; he seem'd 110
For dignity compos'd and high exploit :
But all was false and hollow ; though his tongue
Dropt Manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels : for his thoughts were low ; 115
To vice industrious, but to nobler deeds
Timorous, and slothful : yet he pleas'd the ear,
And with persuasive accent thus began :

I should be much for open war, O Peers,
As not behind in hate ; if what was urg'd 120
Main reason to persuade immediate war,
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success :
When he who most excels in fact of arms,
In what he counsels, and in what excels, 125
Mistrustful, grounds his courage on despair,
And utter dissolution, as the scope
Of all his aim, after some dire revenge.

First, what revenge? The tow'rs of Heav'n are
fill'd

With armed watch, that render all access 130
Impregnable; oft on the bord'ring deep
Incamp their legions; or, with obscure wing
Scour far and wide into the realm of night,
Scorning surprise. Or could we break our way
By force, and at our heels all Hell should rise 135
With blackest insurrection, to confound
Heav'n's purest light; yet our great enemy
All incorruptible would on his throne
Sit unpolluted, and th' ethereal mold
Incapable of stain would soon expel 140
Her mischief, and purge off the baser fire,
Victorious. Thus repuls'd, our final hope
Is flat despair: we must exasperate
Th' almighty victor to spend all his rage,
And that must end us, that must be our cure, 14
To be no more. Sad cure! for who would lose
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallow'd up and lost
In the wide womb of uncreated night, 150
Devoid of sense and motion? And who knows,
Let this be good, whether our angry foe
Can give it, or will ever? how he can,
Is doubtful; that he never will, is sure.
Will he, so wise, let loose at once his ire, 155

Belike through impotence, or unaware,
To give his enemies their wish, and end
Them in his anger, whom his anger saves
To punish endless? Wherefore cease we then?
Say they who counsel war; we are decreed, 160
Reserv'd, and destin'd to eternal woe;
Whatever doing, what can we suffer more,
What can we suffer worse? Is this then worst,
Thus sitting, thus consulting, thus in arms?
What, when we fled amain, pursu'd and struck 165
With Heav'n's afflicting thunder, and besought
The deep to shelter us? this Hell then seem'd
A refuge from those wounds: or when we lay
Chain'd on the burning lake? that sure was worse.
What if the breath that kindled those grim fires,
Awak'd, should blow them into sev'nfold rage, 171
And plunge us in the flames? or from above,
Should intermitted vengeance arm again
His red right hand to plague us? what if all
Her stores were open'd, and this firmament 175
Of Hell should spout her cataracts * of fire,
Impendent horrors, threat'ning hideous fall
One day upon our heads; while we perhaps
Designing or exhorting glorious war,
Caught in a fiery tempest shall be hurl'd 180
Each on his rock transfix'd, the sport and prey
Of wracking whirlwinds; or for ever sunk
Under yon boiling ocean, wrapt in chains;

There to converse with everlasting groans,
Unrespited, unpitied, unrepriev'd, 185
Ages of hopeless end? this would be worse.
War therefore, open or conceal'd, alike
My voice dissuades; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view? he from Heav'n's
height 190

All these our motions vain sees and derides;
Not more almighty to resist our might
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of Heaven
Thus trampled, thus expell'd, to suffer here 195
Chains and these torments? Better these than
worse,

By my advice; since fate inevitable
Subdues us, and omnipotent decree,
The victor's will. To suffer, as to do,
Our strength is equal, nor the law unjust 200
That so ordains: this was at first resolv'd,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And vent'rous, if that fail them, shrink and
fear, 205

What yet they know must follow, to endure
Exile, or ignominy', or bonds, or pain,
The sentence of their conqu'ror: this is now

Our doom; which if we can sustain and bear,
Our surpreme foe in time may much remit 210
His anger; and perhaps thus far remov'd,
Not mind us not offending, satisfy'd
With what is punish'd; whence these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome 215
Their noxious vapor; or inur'd, not feel;
Or chang'd at length, and to the place conform'd
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light; 220
Besides what hope the never-ending flight
Of future days may bring, what chance, what
change

Worth waiting; since our present lot appears
For happy, though but ill; for ill, not worst,
If we procure not to ourselves more woe. 225

Thus Belial with words cloth'd in reason's garb
Counsel'd ignoble ease, and peaceful sloth,
Not peace: and after him thus Mammon spake:

Either to disenthroned the King of Heaven
We war, if war be best, or to regain 230
Our own right lost: him to unthroned we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife:
The former vain to hope, argues as vain
The latter: for what place can be for us 235

Within Heav'n's bound, unless Heav'n's Lord
supreme

We overpow'r? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive 240
Strict laws impos'd, to celebrate his throne
With warbled hymns, and to his Godhead sing
Forc'd Halleluiah's*; while he lordly sits
Our envied sov'reign, and his altar breathes
Ambrosial odors and ambrosial flowers, 245
Our servile offerings? This must be our task
In Heaven, this our delight; how wearisome
Eternity so spent in worship paid
To whom we hate! Let us not then pursue,
By force impossible, by leave obtain'd, 250
Unacceptable, though in Heav'n, our state
Of splendid vassalage; but rather seek
Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free, and to none accountable, preferring 255
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of
small,

Useful of hurtful, prospe'rous of adverse
We can create, and in what place so'er 260
Thrive under ev'il, and work ease out of pain

Through labor and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth Heav'n's all-ruling
Sire

Choose to reside, his glory unobscur'd, 265
And with the majesty of darkness round
Covers his throne; from whence deep thunders
roar

Must'ring their rage, and Heav'n resembles Hell?
As he our darkness, cannot we his light
Imitate when we please? This desert soil 270
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence; and what can Heav'n show more?
Our torments also may in length of time
Become our elements; these piercing fires 275
As soft as now severe, our temper chang'd
Into their temper; which must needs remove
The sensible of pain. All things invite
To peaceful counsels and the settled state
Of order, how in safety best we may 280
Compose our present evils, with regard
Of what we are, and where; dismissing quite
All thoughts of war. Ye have what I advise.

He scarce had finish'd, when such murmur fill'd
Th' assembly, as when hollow rocks retain 285
The sound of blust'ring winds, which all night
long

Had rous'd the sea, now with hoarse cadence lull
Sea-faring men o'erwatch'd, whose bark by chance,
Or pinnacle, anchors in a craggy bay
After the tempest: Such applause was heard 290
As Mammon ended, and his sentence pleas'd,
Advising peace: for such another field
They dreaded worse than Hell: so much the
fear

Of thunder and the sword of Michaël *
Wrought still within them; and no less desire 295
To found this nether empire, which might rise,
By policy, and long process of time,
In emulation opposite to Heaven.

Which when Beëlzebub perceiv'd, than whom,
Satan except, none higher sat, with grave 300
Aspect he rose, and in his rising seem'd
A pill'ar of state; deep on his front engraven
Deliberation sat and public care;

And princely counsel in his face yet shone,
Majestic though in ruin: sage he stood 305
With Atlantean * shoulders fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night

Or summer's noon-tide air, while thus he spake:
Thrones * and imperial Pow'rs, offspring of
Heaven,

Ethereal virtues *; or these titles now 311
Must we renounce, and changing style, be call'd

Princes of Hell? for so the popular vote
Inclines, here to continue', and build up here
A growing empire : doubtless, while we dream, 315
And know not that the King of Heav'n hath
doom'd

This place our dungeon, not our safe retreat
Beyond his potent arm, to leave exempt
From Heav'n's high jurisdiction, in new league
Banded against his throne, but to remain 320
In strictest bondage, though thus far remov'd,
Under th' inevitable curb, reserv'd
His captive multitude: for he, be sure,
In height or depth, still first and last will reign
Sole King, and of his kingdom lose no part 325
By our revolt, but over Hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in Heaven.
What sit we then projecting peace and war?
War hath determin'd us, and foil'd with loss 330
Irreparable; terms of peace yet none
Vouchsaf'd or sought; for what peace will be
given

To us enslav'd, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return, 335
But, to our pow'r hostility and hate,
Untam'd reluctance, and revenge though slow,
Yet ever plotting how the conqu'ror least

May reap his conquest, and may least rejoice
In doing what we most in suffering feel? 340
Nor will occasion want, nor shall we need
With dange'rous expedition to invade
Heav'n, whose high walls fear no assault or siege,
Or ambus'h* from the deep. What if we find
Some easier enterprise? There is a place, 345
(If ancient and prophetic fame in Heaven
Err not,) another world, the happy seat
Of some new race call'd Man, about this time
To be created like to us, though less
In pow'r and excellence, but favor'd more 350
Of him who rules above; so was his will
Pronounc'd among the Gods, and by an oath,
That shook Heav'n's whole circumferene, con-
firm'd.

Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mold 355
Or substance, how endu'd, and what their power,
And where their weakness, how attempted best
By force or subtlety. Though Heav'n be shut,
And Heav'n's high arbitrator sit secure
In his own strength, this place may lie expos'd,
The utmost border of his kingdom, left 661
To their defence who hold it: here perhaps
Some advantageous act may be atchiev'd
By sudden onset, either with Hell-fire
To waste his whole creation, or possess 365

All as our own, and drive, as we were driven,
The puny * habitants, or if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass 370
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurl'd headlong to partake with us, shall curse
Their frail original, and faded bliss, 375
Faded so soon. Advise if this be worth
Attempting, or to sit in darkness here
Hatching vain empires. Thus Beëlzebub
Pleaded his devilish counsel, first devis'd
By Satan, and in part propos'd: for whence, 380
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves 385
His glory to augment. The bold design
Pleas'd highly those infernal states, and joy
Sparkled in all their eyes; with full assent
They vote: whereat his speech he thus renews:

Well have ye judg'd, well ended long debate,
Synod of Gods, and like to what ye are, 390
Great things resolv'd, which from the lowest deep
Will once more lift us up, in spite of fate,

Nearer our ancient seat; perhaps in view
Of those bright confines, whence with neighb'ring
arms

395

And opportune excursion, we may chance
Re-enter Heav'n; or else in some mild zone*
Dwell not unvisited of Heav'n's fair light,
Secure, and at the bright'ning orient beam
Purge off this gloom; the soft delicious air, 400
To heal the scar of these corrosive fires,
Shall breathe her balm. But first whom shall we
send

In search of this new world? whom shall we find
Sufficient? who shall tempt with wand'ring feet
The dark unbottom'd infinite abyss, 405
And through the palpable obscure find out
His uncouth way, or spread his airy flight
Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle? What strength, what art can
then

410

Suffice, or what evasion bear him safe
Through the strict senteries and stations thick
Of Angels watching round? Here he had need
All circumspection, and we now no less
Choice in our suffrage; for on whom we send, 415
The weight of all and our last hope relies.

This said, he sat; and expectation held
His look suspense, awaiting who appear'd

To second, or oppose, or undertake
The perilous attempt: but all sat mute, 420
Pond'ring the danger with deep thoughts; and
each

In others' count'nance read his own dismay,
Astonish'd. None among the choice and prime
Of those Heav'n-warring champions could be found
So hardy, us to profer or accept 525

Alone the dreadful voyage; till at last
Satan, whom now transcendent glory rais'd
Above his fellows, with monarchal pride
Conscious of highest worth, unmov'd thus spake:

O Progeny of Heav'n, empyreal Thrones, 430
With reason hath deep silence and demur
Seiz'd us, though undismay'd: long is the way
And hard, that out of Hell leads up to light;
Our prison strong; this huge convex of fire,
Outrageous to devour, immures us round 435
Ninefold, and gates of burning adamant
Barr'd over us, prohibit all egress.

These pass'd, if any pass, the void profound
Of unessential night receives him next
Wide gaping, and with utter loss of being 440
Threatens him, plung'd in that abortive gulf.
If thence he 'scape into whatever world,
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O Peers, 445

And this imperial sov'reignty, adorn'd
With splendor, arm'd with pow'r, if ought
 propos'd

And judg'd of public moment, in the shape
Of difficulty' or danger, could deter
Me from attempting. Wherefore do' I assume 450
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honor, due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest 455
High honor'd sits? Go therefore mighty Powers,
Terror of Heav'n, though fall'n; intend at home,
While here shall be our home, what best may
 ease.

The present misery, and render Hell
More tolerable; if there be cure or charm 460
To respite, or deceive, or slack the pain
Of this ill mansion: intermit no watch
Against a wakeful foe, while I abroad
Through all the coasts of dark destruction seek
Deliv'rance for us all: this enterprise 465
None shall partake with me. Thus saying rose
The monarch, and prevented all reply;
Prudent, lest from his resolution rais'd
Others among the chief might offer now
(Certain to be refus'd) what erst they fear'd; 470
And so refus'd might in opinion stand

His rivals, winning cheap the high repute,
Which he through hazard huge must earn. But
they

Dreaded not more th' adventure than his voice
Forbidding; and at once with him they rose; 475
Their rising all at once was as the sound
Of thunder heard remote. Tow'ards him they
bend

With awful reverence prone; and as a God
Extol him equal to the High'est in Heav'n:
Nor fail'd they to express how much they prais'd,
That for the general safety he despis'd 481
His own: for neither do the Spirits damn'd
Lose all their virtue; lest bad men should boast
Their specious deeds on earth, which glory' ex-
cites,

Or close ambition varnish'd o'er with zeal. 485
Thus they their doubtful consultations dark
Ended rejoicing in their matchless chief:
As when from mountain tops the dusky clouds
Ascending, while the north-wind sleeps, o'er-
spread

Heav'n's cheerful face, the louring element 490
Scowls o'er the darken'd landscape snow, or
shower;

If chance the radiant sun with farewell sweet
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds

Attest their joy, that hill and valley rings. 495
O shame to men! Devil with Devil damn'd
Firm concord holds, men only disagree
Of creatures rational, though under hope
Of heavn'ly grace: and God proclaiming peace,
Yet live in hatred, enmity and strife, 500
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy:
As if (which might induce us to accord)
Man had not hellish foes enough besides,
That day and night, for his destruction wait. 505

The Stygian council thus dissolv'd; and forth
In order came the grand infernal peers:
'Midst came in their mighty paramount, and seem'd
Alone th' antagonist of Heav'n, nor less
Than Hell's dread emperor, with pomp supreme,
And God-like emulated state; him round 511
A globe of fiery Seraphim inclos'd,
With bright emblazonry and horrent arms.
Then of their session ended they bid cry
With trumpets regal sound the great result: 515
Tow'ards the four winds four speedy Cherubim
Put to their mouths the sounding alchemy
By heralds' voice explain'd; the hollow' abyss
Heard far and wide, and all the host of Hell 519
With deaf'ning shout return'd them loud acclaim.

Thence more at ease their minds, and some-
what rais'd

By false presumptuous hope, the ranged Powers
Disband, and wand'ring, each his several way,
Pursues, as inclination or sad choice 524
Leads him perplex'd, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours, till his great chief return.
Part on the plain, or in the air sublime,
Upon the wing, or in swift race contend,
As at th' Olympian* games or Pythian* fields;
Part curb their fiery steeds, or shun the goal 531
With rapid wheels, or fronted brigads form.
As when to warn proud cities war appears
Wag'd in the troubled sky, and armies rush
To battle in the clouds, before each van 535
Prick forth the airy knights, and couch their
spears

Till thickest legions close; with feats of arms
From either end of Heav'n the welkin burns.
Others, with Typhoean rage more fell,
Rend up both rocks and hills, and ride the air 540
In whirlwind; Hell scarce holds the wild uproar.
As when Alcides*, from Echalia crown'd
With conquest, felt th' invenom'd robe, and tore
Through pain up by the roots Thessalian* pines;
And Lichas* from the top of Eta* threw 545
Into th' Emboic sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp

Their own heroic deeds and hapless fall
By doom of battle; and complain that fate 550
Free virtue should inthrall to force or chance.
Their song was partial, but the harmony
(What could it less when Spi'rits immortal sing?)
Suspended Hell, and took with ravishment 554
The thronging audience. In discourse more sweet
(For eloquence the soul, song charms the sense,)
Others apart sat on a hill retir'd,
In thoughts more elevate, and reason'd high
Of providence, foreknowledge, will, and fate,
Fix'd fate, free will, foreknowledge absolute; 560
And found no end, in wand'ring mazes lost.
Of good and evil much they argu'd then,
Of happiness and final misery,
Passion and apathy, and glory' and shame,
Vain wisdom all, and false philosophy : 565
Yet with a pleasing sorcery could charm
Pain for a while, or anguish, and excite
Fallacious hope, or arm th' obdured breast
With stubborn patience, as with triple steel.
Another part in squadrons and gross bands, 570
On bold adventure to discover wide
That dismal world, if any clime perhaps
Might yield them easier habitation, bend
Four ways their flying march, along the banks
Of four infernal rivers, that disgorge 575
Into the burning lake their baleful streams ;

Abhorred Styx*, the flood of deadly hate:
Sad Acheron* of sorrow, black and deep;
Cocytus*, nam'd of lamentation loud
Heard on the rueful stream; fierce Phlegethon*, 580
Whose waves of torrent fire inflame with rage.
Far off from these, a slow and silent stream,
Lethe*, the river of oblivion rolls
Her wat'ry labyrinth*, whereof who drinks,
Forthwith his former state and be'ing forgets, 585
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems 590
Of ancient pile; all else deep snow and ice,
A gulf profound, as that Serbonian* bog
Betwixt Damyata* and mount Casius* old,
Where armies whole have sunk: the parching air
Burns froze*, and cold performs th' effect of fire.
Thither by harpy-footed furies hal'd, 596
At certain revolutions all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more
fierce;
From beds of raging fire to starve in ice 600
Their soft ethereal warmth, and there to pine
Immoveable, infix'd, and frozen round,
Periods of time: thence hurried back to fire.

They ferry over this Lethean sound
Both to and fro, their sorrow to augment, 605
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But Fate withstands, and to oppose th' attempt 610
The ford, and of itself the water flies
Medusa* with Gorgonian* terror guards
All taste of living wight, as once it fled
The lip of Tantalus*. Thus roving on
In confus'd march forlorn, th' advent'rous bands 615
With shudd'ring horror pale, and eyes aghast,
View'd first their lamentable lot, and found
No rest: through many a dark and dreary vale
They pass'd, and many a region dolorous,
O'er many a frozen, many a fiery Alp*, 620
Rocks, caves, lakes, fens, bogs, dens, and
shades of death,
A universe of death; which God by curse
Created ev'il, for evil only good,
Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things, 625
Abominable, inutterable, and worse
Than fables yet have feign'd, or fear conceiv'd,
Gorgons, and Hydras*, and Chimaeras* dire.
Meanwhile the adversary' of God and man,
Satan with thoughts inflam'd of high'est design, 630
Puts on swift wings, and tow'ards the gates of Hell

Explores his solitary flight; sometimes
He scours the righthand coast, sometimes the
left,

Now shaves with level wing the deep, then soars
Up to the fiery concave tow'ring high. 635

As when far off at sea a fleet descry'd,
Hangs in the clouds, by equinoctial * winds,
Close sailing from Bengala*, or the isles
Of Ternate* and Tidore*, whence merchants
bring

Their spicy drugs; they on the trading flood 640
Through the wide Ethiopian* to the Cape*
Ply, stemming nightly tow'ard the pole: So seem'd
Far off the flying fiend. At last appear
Hell-hounds, high reaching to the horrid roof;
And thrice threefold the gates: three folds were
brass,

Three iron, three of admantine rock, 646
Impenetrable, impal'd with circling fire,
Yet unconsum'd. Before the gates there sat*
On either side a formidable shape;
The one seem'd woman to the waste, and fair, 650
But ended foul in many a scaly fold
Voluminous and vast, a serpent arm'd
With mortal sting: about her middle round
A cry of Hell-hounds never ceasing bark'd
With wide Cerberean* mouths full loud, and
rung 655

A hideous peal ; yet, when they list, would creep,
If aught disturb'd their noise, into her womb,
And kennel there ; yet there still bark'd and
howl'd,

Within unseen. Far less abhorr'd than these
Vex'd Scylla*, bathing in the sea that parts 660
Calabria* from the hoarse Trinacrian* shore :
Nor uglier follow the night-hag, when call'd
In secret, riding through the air she comes,
Lur'd with the smell of infant blood, to dance
With Lapland* witches, while the lab'ring moon
Eclipses at their charms. The other shape, 666
If shape it might be call'd that shape had none
Distinguishable in member, joint, or limb ;
Or substance might be call'd that shadow seem'd,
For each seem'd either ; black it stood as night,
Fierce as ten Furies*, terrible as Hell, 671
And shook a dreadful dart ; what seem'd his
head,

The likeness of a kingly crown had on.
Satan was now at hand, and from his seat
The monster moving, onward came as fast 675
With horrid strides ; Hell trembled as he strode.
Th' undaunted Fiend what this might be ad-
mir'd ;

Admir'd, not fear'd ; God and his Son except*.
Created thing nought valu'd he, nor shunn'd ;
And with disdainful look thus first began : 680

Whence and what art thou, execrable shape,
That dar'st, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? through them I mean to pass,
That be assur'd, without leave ask'd of thee: 685
Retire, or taste thy folly', and learn by proof,
Hell-born, not to contend with Spi'rits of Heaven.

To whom the goblin full of wrath reply'd:
Art thou that traitor-Angel, art thou He,
Who first broke peace in Heav'n and faith, till
then

Unbroken; and in proud rebellious arms 691
Drew after him the third part of Heav'n's sons,
Conjur'd against the High'est; for which both
thou

And they, outcast from God, are here condemn'd
To waste eternal days in woe and pain? 695
And reckon'st thou thyself with Spi'rits of Heaven,
Hell-doom'd, and breath'st defiance here and
scorn;

Where I reign king; and, to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive, and to thy speed add wings, 700
Lest with a whip of scorpions* I pursue
Thy ling'ring, or with one stroke of this dart
Strange horror seize thee', and pangs unfelt before.

So spake the grisly terror, and in shape,
So speaking and so threat'ning, grew tenfold 705

More dreadful and deform. On th' other side
 Incens'd with indignation Satan stood
 Unterrify'd; and like a comet burn'd,
 That fires the length of Ophiuchus* huge
 In th' arctic* sky, and from his horrid hair 710
 Shakes pestilence and war. Each at the head
 Level'd his deadly aim; their fatal hands
 No second stroke intend; and such a frown
 Each cast at th' other, as when two black clouds,
 With heav'n's artillery fraught, come rattling on
 Over the Caspian*, then stand front to front, 716
 Hovering a space, till winds the signal blow
 To join their dark encounter in mid air:
 So frown'd the mighty combatants, that Hell
 Grew darker at their frown: so match'd they
 stood; 720

For never but once more was either like
 To meet so great a foe: and now great deeds
 Had been atchiev'd whereof all Hell had rung,
 Had not the snaky sorceress that sat
 Fast by Hell-gate, and kept the fatal key, 725
 Ris'n, and with hideous outcry rush'd between:
 O Father, what intends thy hand, she cry'd,
 Against thy only Son. What fury, O Son,
 Possesses thee, to bend that mortal dart
 Against thy Father's head? and know'st for
 whom; 730

For him who sits above, and laughs the while

At thee, ordain'd his drudge, to execute
Whate'er his wrath, which he calls justice, bids;
His wrath, which one day will destroy ye both.

She spake, and at her words the hellish pest 735
Forbore; then these to her Satan return'd:

So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand
Prevented, spares to tell thee yet by deeds
What it intends; till first I know of thee, 740
What thing thou art, thus double form'd, and
why

In this infernal vale first met, thou call'st
Me Father, and that phantasm call'st my Son;
I know thee not, nor ever saw till now
Sight more detestable than him and thee. 745

T' whom thus the portress of Hell-gate reply'd:
Hast thou forgot me then, and do I seem
Now in thine eye so foul? once deem'd so fair
In Heav'n, when at th' assembly, and in sight
Of all the Seraphim with thee combin'd 750
In bold conspiracy against Heav'n's King,
All on a sudden miserable pain
Surpris'd thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth; till on the left side op'ning wide, 755
Likest to thee in shape and count'nance bright,
Then shining heav'nly fair, a Goddess arm'd,
Out of thy head I sprung: amazement seiz'd

All th' host of Heav'n; back they recoil'd, afraid
At first, and call'd me Sin, and for a sign 760
Portentous held me; but familiar grown,
I pleas'd, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing,
Becam'st enamour'd, and such joy thou took'st 765
With me in secret, that my womb conceiv'd
A growing burden. Meanwhile war arose,
And fields were fought in Heav'n; wherein re-
main'd

(For what could else?) to our almighty foe
Clear victory; to our part loss and rout, 770
Through all the empyréan: down they fell
Driv'n headlong from the pitch of Heaven, down
Into this deep, and in the general fall
I also; at which time this pow'ful key
Into my hand was giv'n, with charge to keep 775
These gates for ever shut which none can pass
Without my opening. Pensive here I sat
Alone; but long I sat not, till my womb
Pregnant by thee, and now excessive grown,
Prodigious motion felt and rueful throes. 780
At last this odious offspring whom thou seest,
Thine own begotten, breaking violent way
Tore through my entrails, that with fear and pain
Distorted, all my nether shape thus grew
Transform'd: but he my inbred enemy 785

Forth issu'd, brandishing his fatal dart
Made to destroy: I fled, and cry'd out, Death;
Hell trembled at the hideous name, and sigh'd
From all her caves, and back resounded, Death.
I fled; but he pursu'd, (though more, it seems, 790
Inflam'd with lust than rage,) and swifter far,
Me overtook his mother, all dismay'd,
And in embraces forcible and foul
Ingend'ring with me, of that rape begot
These yelling monsters, that with ceaseless cry 795
Surround me, as thou saw'st, hourly conceiv'd
And hourly born, with sorrow infinite
To me; for when they list, into the womb
That bred them they return, and howl, and gnaw
My bowels, their repast; then bursting forth 800
Afresh with conscious terrors vex me round,
That rest or intermission none I find.
Before mine eyes in opposition sits
Grim Death, my son and foe; who sets them on,
And me his parent would full soon devour 805
For want of other prey, but that he knows
His end with mine involv'd; and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be; so Fate pronounc'd.
But thou, O Father, I forewarn thee, shun 810
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,
Though temper'd heavenly; for that mortal dint,

Save he who reigns above, none can resist.

She finish'd, and the subtle fiend his lore 815
Soon learn'd, now milder, and thus answer'd
smooth:

Dear daughter, since thou claim'st me for thy
sire,

And my fair son here show'st me, the dear pledge
Of dalliance had with thee in Heav'n, and joys
Then sweet, now sad to mention, through dire
change 820

Befall'n us, unforeseen, unthought of; know
I come no enemy, but to set free
From out this dark and dismal house of pain
Both him and thee, and all the heav'nly host
Of Spi'rits, that, in our just pretences arm'd, 825
Fell with us from on high: from them I go
This uncouth errand sole; and one for all
Myself expose, with lonely steps to tread
Th' unfounded deep, and through the void im-
mense

To search with wand'ring quest a place foretold 830
Should be, and, by concurring signs, ere now
Created, vast and round, a place of bliss
In the pourlieus of Heav'n, and therein plac'd
A race of upstart creatures, to supply 834
Perhaps our vacant room; though more remov'd,
Lest Heav'n surcharg'd with potent multitude
Might hap to move new broils. Be this, or
aught

Than this more secret now design'd, I haste
To know, and this once known, shall soon return,
And bring ye to the place where Thou and Death
Shall dwell at ease, and up and down unseen 841
Wing silently the buxom air, embalm'd
With odors; there ye shall be fed and fill'd,
Immeasurably, all things shall be your prey.

He ceas'd, for both seem'd highly pleas'd, and
Death 845

Grinn'd horrible a ghastly smile, to hear
His famine should be fill'd; and bless'd his maw
Destin'd to that good hour: no less rejoic'd
His mother bad, and thus bespake her sire:

The key of this infernal pit by due, 850
And by command of Heav'n's all-pow'rful King,
I keep, by him forbidden to unlock
These adamantine gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatch'd by living might. 855
But what owe I to his commands above
Who hates me, and hath hither thrust me down
Into this gloom of Tartarus profound,
To sit in hateful office here confin'd,
Inhabitant of Heav'n, and heav'nly-born, 860
Here in perpetual agony and pain,
With terrors and with clamors compass'd round,
Of mine own brood, that on my bowels feed?
Thou art my father, thou art my author, thou

My being gav'st me; whom should I obey 865
But thee? whom follow? thou wilt bring me
soon

To that new world of light and bliss, among
The Gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end. 870

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And tow'ards the gate rolling her bestial train,
Forthwith the huge portcullis high up drew,
Which but herself, not all the Stygian Powers 875
Could once have mov'd; then in the key-hole
turns

Th' intricate wards, and every bolt and bar
Of massy ir'on or solid rock with ease
Unfastens: on a sudden open fly,
With impetuous recoil and jarring sound, 880
Th' infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She open'd, but to shut
Excell'd her pow'r; the gates wide open stood,
That with extended wings a banner'd host 885
Under spread ensigns marching, might pass through
With horse and chariots rank'd in loose array;
So wide they stood, and, like a furnace-mouth,
Cast forth redounding smoke and ruddy flame.
Before their eyes in sudden view appear 890

The secrets of the hoary deep, a dark
Illimitable ocean, without bound,
Without dimension, where length, breadth, and
height,

And time, and place are lost; where eldest Night
And Chaos, ancestors of Nature, hold 895
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For hot, cold, moist, and dry, four champions
fierce,

Strive here for mast'ry, and to battle bring
Their embryon atoms; they around the flag 900
Of each his faction, in their several clans,
Light-arm'd or heavy, sharp, smooth, swift or
slow,

Swarm populous, un-number'd as the sands
Of Barca* or Cyrene's* torrid soil,
Levied to side with warring winds, and poise 905
Their lighter wings. To whom these most adhere,
He rules a moment; Chaos umpire sits,
And by decision more embroils the fray,
By which he reigns: next him high arbiter
Chance governs all. Into this wild abyss, 910
The womb of Nature, and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix'd
'Confus'dly, and which thus must ever fight,
Unless th' almighty Maker them ordain 915

As when a gryphon* through the wilderness
With winged course, o'er hill or moory dale,
Pursues the Arimasbian*, who by stealth 945
Had from his wakeful custody purloin'd
The guarded gold: So eagerly the Fiend
O'er bog, or steep, through strait, rough, dense,
or rare,

With head, hands, wings, or feet pursues his
way,

And swims, or sinks, or wades, or creeps, or
flies. 950

At length an universal hubbub wild
Of stunning sounds, and voices all confus'd,
Borne through the hollow dark, assaults his ear,
With loudest vehemence: thither he plies,
Undaunted to meet there whatever Power 955
Or Spirit of the nethermost abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bord'ring on light, when strait behold the throne
Of Chaos, and his dark pavilion spread 960
Wide on the wasteful deep; with him enthron'd
Sat sable-vested Night, eldest of things,
The consort of his reign, and by them stood
Orcus* and Aes*, and the dreaded name
Of Demogorgon*; Rumor next, and Chance, 965
And Tumult, and Confusion all embroil'd,
And Discord with a thousand various mouths.

T' whom Satan turning boldly, thus: Ye Powers
And Spirits of this nethermost abyss,
Chaos and ancient Night, I come no spy, 970
With purpose to explore or to disturb
The secrets of your realm; but by constraint
Wand'ring this darksome desert, as my way
Lies through your spacious empire up to light,
Alone, and without guide, half lost, I seek 675
What readiest path leads where your gloomy
bounds

Confine with Heav'n; or if some other place,
From your dominion won, th' ethereal King
Possesses lately, thither to arrive
I travel this profound; direct my course; 980
Directed, no mean recompence it brings
To your behoof, if I that region lost,
All usurpation thence expell'd, reduce
To her original darkness, and your sway,
(Which is my present journey,) and once more 985
Erect the standard there of ancient Night;
Yours be th' advantage all, mine the revenge.

Thus Satan; and him thus the Anarch old,
With falt'ring speech and visage incompos'd,
Answer'd: I know thee, stranger, who thou art,
That mighty leading Angel, who of late 991
Made head against Heav'n's King, though over-
thrown.

I saw and heard; for such a numerous host

Fled not in silence through the frightened deep,
With ruin upon ruin, rout on rout, 995
Confusion worse confounded; and Heav'n gates
Pour'd out by millions her victorious bands
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve
That little which is left so to defend, 1000
Encroach'd on, still through your intestine broils
Weak'ning the sceptre of old Night: first Hell,
Your dungeon, stretching far and wide beneath;
Now lately Heav'n and Earth, another world,
Hung o'er my realm, link'd in a golden chain, 1005
To that side Heav'n from whence your legions
fell:

If that way be your walk, you have not far;
So much the nearer danger; go, and speed;
Havock and spoil, and ruin are my gain.

He ceas'd; and Satan stay'd not to reply, 1010
But glad that now his sea should find a shore,
With fresh alacrity, and force renew'd,
Springs upward like a pyramid* of fire,
Into the wild expanse; and through the shock
Of fighting elements, on all sides round 1015
Environ'd, wins his way; harder beset
And more endanger'd, than when Argo* pass'd
Through Bosphorus* betwixt the justling rocks:
Or when Ulysses* on the larboard shunn'd
Charybdis*, and by th' other whirlpool steer'd.

So he with difficulty and labor hard
Mov'd on, with difficulty and labor he;
But he once pass'd *, soon after, when man fell,
Strange alteration! Sin and Death amain
Following his track, such was the will of Heaven,
Pav'd after him a broad and beaten way 1026
Over the dark abyss, whose boiling gulf
Tamely endur'd a bridge of wondrous length,
From Hell continu'd, reaching th' utmost orb
Of this frail world; by which the Spi'rits per-
verse 1030

With easy intercourse pass to and fro,
To tempt or punish mortals, except whom
God and good Angels guard by special grace.

But now at last the sacred influence
Of light appears, and from the walls of Heaven
Shoots far into the bosom of dim Night 1036
A glimmering dawn; here Nature first begins
Her farthest verge, and Chaos to retire,
As from her outmost works a broken foe,
With tumult less, and with less hostile din; 1040
That Satan with less toil, and now with ease,
Wafts on the calmer wave by dubious light,
And like a weather-beaten vessel holds
Gladly the port, though shrouds and tackle torn;
Or in the emptier waste, resembling air, 1045
Weighs his spread wings, at leisure to behold
Far off th' empyreal Heav'n, extended wide

In circuit, undetermin'd square or round,
With opal tow'rs*, and battlements adorn'd
Of living sapphire*, once his native seat; 1050
And fast by hanging in a golden chain
This pendent world, in bigness as a star
Of smallest magnitude, close by the moon.
Thither full fraught with mischievous revenge,
Accurs'd, and in a cursed hour he hies. 1055

END OF BOOK SECOND.

THE FIRST PART

In the first part of the book, the author discusses the history of the book and the various editions that have been published. He also discusses the various languages in which the book has been translated and the various countries in which it has been published. The author also discusses the various editions of the book and the various languages in which it has been translated.

END OF BOOK SECOND

THE ARGUMENT OF BOOK III.

GOD, sitting on his throne, sees Satan flying towards this world, then newly created; shows him to the Son, who sat at his right hand; foretells the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created Man free and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that grace cannot be extended towards Man without satisfaction of divine justice. Man hath offended the majesty of God, by aspiring to Godhead; and therefore, with all his progeny, devoted to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a

ransom for Man: the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in Heaven and Earth; commands all the Angels to adore him; they obey and hymning to their harps in full quire, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orb; where wandering he first finds a place, since called *The limbo of vanity*; what persons and things fly up thither; thence comes to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it: His passage thence to the orb of the sun; he finds there Uriel the regent of that orb, but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new creation, and Man, whom God had placed here, inquires of him the place of his habitation, and is directed; alights first on mount Niphates.

PARADISE LOST.

B O O K III.

HAIL, holy Light*, offspring of Heav'n first-born,

Or of th' Eternal co-eternal beam!

May I express thee' unblam'd? since God is light,
And never but in unapproach'd light;

Dwelt from eternity; dwelt then in thee, 5

Bright effluence of bright essence uncreate.

Or hear'st thou rather pure ethereal stream,

Whose fountain who shall tell? Before the sun,

Before the Heav'ns thou wert, and at the voice

Of God, as with a mantle didst invest 10

The rising world of waters dark and deep,

Won from the void and formless infinite.

Thee I revisit now with bolder wing,

Escap'd the Stygian pool, though long detain'd

In that obscure sojourn; while in my flight 15

Through utter and through middle darkness borne,

With other notes than to th' Orphéan* lyre,
I sung of Chaos and eternal Night;
Taught by the heav'nly Muse to venture down
The dark descent, and up to re-ascend, 20
Though hard and rare. Thee I revisit safe,
And feel thy sov'reign vital lamp; but thou
Revisit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quench'd their orbs,
Or dim suffusion veil'd. Yet not the more 26
Cease I to wander, where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song*; but chief
Thee, Sion, and the flow'ry brooks beneath, 30
That wash thy hallow'd feet, and warbling flow,
Nightly I visit: nor sometimes forget
Those other two equal'd with me in fate,
So were I equal'd with them in renown,
Blind Thamyris*, and blind Meonides*; 35
And Tiresias* and Phineus*, prophets old:
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year 40
Seasons return; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;

But cloud instead, and ever-during dark 45
Surrounds me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of Nature's works, to me expung'd and ras'd,
And wisdom at one entrance quite shut out. 50
So much the rather thou, celestial Light,
Shine inward, and the mind through all her
powers

Irradiate, there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight. 55

Now had th' Almighty Father from above,
From the pure empyréan where he sits
High thron'd above all height, bent down his
eye,

His own works and their works at once to view :
About him all the Sanctities of Heaven 60
Stood thick as stars, and from his side receiv'd
Beatitude past utterance : on his right
The radiant image of his glory sat,
His only Son. On earth he first beheld
Our two first parents, yet the only two 65
Of mankind, in the happy garden* plac'd,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrivall'd love,
In blissful solitude. He then survey'd
Hell and the gulf between, and Satan there 70

Coasting the wall of Heav'n on this side night,
In the dun air sublime, and ready now
To stoop with wearied wings and willing feet
On the bare outside of this world, that seem'd
Firm land imbosom'd, without firmament, 75
Uncertain which, in ocean or in air.

Him God beholding from his prospect high,
Wherein past, present, future he beholds,
Thus to his only Son foreseeing spake:

Only begotten Son, seest thou what rage 80
Transports our Adversary? whom no bounds
Prescrib'd, no bars of Hell, nor all the chains
Heap'd on him there, nor yet the main abyss
Wide interrupt can hold; so bent he seems
On desperate revenge, that shall redound 85
Upon his own rebellious head. And now
Through all restraint broke loose, he wings his
way

Not far off Heav'n, in the precincts of light,
Directly tow'ards the new-created world,
And Man there plac'd, with purpose to essay 90
If him by force he can destroy, or worse,
By some false guile pervert; and shall pervert,
For Man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience: So will fall, 95
He and his faithless progeny. Whose fault?
Whose but his own? Ingrate, he had of me

All he could have, I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all th' ethereal Powers 100
And Spi'rits, both them who stood, and them
who fail'd;

Freely they stood who stood, and fell who fell.
Not free, what proof could they have giv'n sin-
cere

Of true allegiance, constant faith or love, 104
Where only what they needs must do appear'd,
Not what they would? what praise could they
receive?

What pleasure I from such obedience paid,
When will and reason (reason also' is choice*)
Useless and vain, and freedom both despoil'd,
Made passive both, had serv'd necessity, 110
Not me? They therefore, as to right belong'd,
So were created, nor can justly' accuse
Their Maker, or their making, or their fate,
As if predestination over-rul'd

Their will, dispos'd by absolute decree, 115
Or high foreknowledge. They themselves decreed
Their own revolt, not I; if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less prov'd certain unforeknown.
So without least impulse or shadow' of fate, 120
Or aught by me immutably foreseen,
They trespass, authors to themselves in all,

Both what they judge, and what they choose;
for so

I form'd them free, and free they must remain,
Till they inthrall themselves; I else must change
Their nature, and revoke the high decree 126
Unchangeable, eternal, which ordain'd
Their freedom; they themselves ordain'd their
fall.

The first sort by their own suggestion fell, 129
Self-tempted, self-deprav'd: Man falls, deceiv'd
By th' other first: Man therefore shall find grace,
The other none: in mercy' and justice both,
Through Heav'n and Earth, so shall my glory'
excel;

But mercy first and last shall brightest shine.

Thus while God spake, ambrosial fragrance
fill'd 135

All Heav'n, and in the blessed Spi'rits elect
Sense of new joy ineffable diffus'd:
Beyond compare the Son of God was seen
Most glorious; in him all his Father shone
Substantially express'd; and in his face 140
Divine compassion visibly appear'd,
Love without end, and without measure grace,
Which uttering thus he to his Father spake:

O Father! gracious was that word which clos'd
Thy sov'reign sentence, that Man should find
grace; 145

For which both Heav'n and Earth shall high extol
Thy praises, with th' innumerable sound
Of hymns and sacred songs, wherewith thy throne
Incompass'd shall resound thee ever-bless'd.
For should Man finally be lost, should Man, 150
Thy creature late so lov'd, thy youngest son,
Fall circumvented thus by fraud, though join'd
With his own folly? That be from thee far,
That far be from thee, Father! who art Judge
Of all things made, and judgest only right. 155
Or shall the Adversary thus obtain
His end, and frustrate thine? shall he fulfil
His malice, and thy goodness bring to nought,
Or proud return, though to his heavier doom,
Yet with revenge accomplish'd, and to Hell 160
Draw after him the whole race of mankind
By him corrupted? or wilt thou thyself
Abolish thy creation, and unmake
For him, what for thy glory thou hast made?
So should thy goodness and thy greatness both 165
Be question'd and blasphem'd without defence.

To whom the great Creator thus reply'd:
O Son! in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might, 170
All hast thou spoken as my thoughts are, all
As my eternal purpose hath decreed:
Man shall not quite be lost, but sav'd who will,

Yet not of will in him, but grace in me
Freely vouchsaf'd: once more I will renew 175
His lapsed pow'rs, though forfeit and inthrall'd
By sin to foul exorbitant desires;
Upheld by me, yet once more he shall stand
On even ground against his mortal foe,
By me upheld, that he may know how frail 180
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me.
Some I have chosen of peculiar grace*
Elect above the rest; so is my will:
The rest shall hear me call, and oft be warn'd 185
Their sinful state, and to appease betimes
Th' incensed Deity, while offer'd grace
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts 189
To pray, repent, and bring obedience due,
To pray'r, repentance and obedience due,
Though but endeavour'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide,
My umpire Conscience, whom if they will hear,
Light after light well-us'd they shall attain, 196
And to the end persisting, safe arrive.
This my long sufferance, and my day of grace,
They who neglect and scorn, shall never taste;
But hard be harden'd, blind be blinded more, 200
That they may stumble on, and deeper fall;
And none but such from mercy I exclude.

But yet all is not done; Man disobeying,
Disloyal breaks his fealty, and sins
Against the high supremacy of Heaven, 205
Affecting Godhead, and so losing all,
To expiate his treason hath nought left;
But to destruction sacred and devout,
He with his whole posterity must die;
Die he or Justice must; unless for him 210
Some other able, and as willing, pay
The rigid satisfaction, death for death.
Say, heav'nly Pow'rs, where shall we find such
love?

Which of ye will be mortal to redeem
Man's mortal crime, and just th' unjust to save? 215
Dwells in all Heaven charity so dear?

He ask'd; but all the heav'nly choir stood mute
And silence was in Heav'n: on Man's behalf
Patron or intercessor none appear'd,
Much less that durst upon his own head draw 220
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudg'd to Death and Hell
By doom severe, had not the son of God,
In whom the fulness dwells of love divine, 225
His dearest mediation thus renew'd:

Father! thy word is past, Man shall find grace;
And shall grace not find means, that finds her
way,

The speediest of thy winged messengers,
To visit all thy creatures, and to all 230
Comes unprevented, unimplor'd, unsought?
Happy for Man, so coming; he her aid
Can never seek, once dead in sins and lost;
Atonement for himself or offering meet,
Indebted and undone, hath none to bring: 235
Behold me then; me for him, life for life
I offer; on me let thine anger fall;
Account me man; I for his sake will leave
Thy bosom, and this glory next to thee
Freely put off, and for him lastly die 240
Well pleas'd; on me let Death wreak all his
rage;

Under his gloomy pow'r I shall not long
Lie vanquish'd; thou hast giv'n me to possess
Life in myself for ev'er; by thee I live,
Though now to Death I yield, and am his due 245
All that of me can die; yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell;
But I shall rise victorious, and subdue 250
My vanquisher, spoil'd of his vaunted spoil;
Death his death's wound shall then receive, and
stoop

Inglorious, of his mortal sting disarm'd.
I through the ample air in triumph high

Shall lead Hell captive, maugre Hell! and show 225
The Pow'rs of darkness bound. Thou at the
sight

Pleas'd, out of Heaven shalt look down and smile;
While by thee rais'd I ruin all my foes,
Death last, and with his carcass glut the grave:
Then with the multitude of my redeem'd 260
Shall enter Heav'n long absent, and return,
Father! to see thy face, wherein no cloud
Of anger shall remain, but peace assur'd,
And reconcilment; wrath shall be no more
Thenceforth, but in thy presence joy entire. 265

His words here ended, but his meek aspect
Silent yet spake, and breath'd immortal love
To mortal men, above which only shone
Filial obedience: as a sacrifice
Glad to be offer'd, he attends the will 270
Of his great Father. Admiration seiz'd
All Heav'n, what this might mean, and whither
tend

Wond'ring; but soon th' Almighty thus reply'd:

O thou in Heaven and Earth the only peace
Found out for mankind under wrath! O thou 275
My sole complacence! well thou know'st how
dear

To me are all my works, nor Man the least,
Though last created; that for him I spare
Thee from my bosom and right hand, to save,

By losing thee a while, the whole race lost. 280
Thou therefore, whom thou only canst redeem,
Their nature also to thy nature join;
And be thyself Man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wondrous birth: be thou in Adam's * room
The head of all mankind, though Adam's son. 286
As in him perish all men, so in thee,
As from a second root, shall be restor'd
As many' as are restor'd, without thee none.
His crime makes guilty all his sons; thy merit 290
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfy for Man, be judg'd, and die, 295
And dying rise, and rising with him raise
His brethren, ransom'd with his own dear life.
So heav'nly love shall outdo hellish hate,
Giving to death, and dying to redeem*,
So dearly to redeem, what hellish hate 300
So easily destroy'd, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou, by descending to assume
Man's nature, lessen or degrade thine own.
Because thou hast, though thron'd in highest
bliss, 305
Equal to God, and equally enjoying

God-like fruition, quitted all, to save
A world from utter loss, and hast been found
By merit more than birth-right Son of God,
Found worthiest to be so by being good, 310
Far more than great or high; because in thee
Love hath abounded more than glory' abounds;
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne;
Here shalt thou sit incarnate, here shalt reign 315
Both God and Man, Son both of God and Man,
Anointed universal King; all power
I give thee; reign for ever, and assume
Thy merits; under thee, as head supreme,
Thrones, Princedoms, Pow'rs, Dominions I re-
duce: 320

All knees to thee shall bow, of them that 'bide
In Heav'n, or Earth, or under Earth in Hell.
When thou attended gloriously from Heaven
Shalt in the sky appear, and from thee send
The summoning Archangels to proclaim 325
Thy dread tribunal; forthwith from all winds,
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten; such a peal shall rouse their sleep.
Then all thy saints assembled, thou shalt judge 330
Bad men and Angels; they arraign'd shall sink
Beneath thy sentence; Hell, her numbers full,
Thenceforth shall be for ever shut. Meanwhile

The world shall burn, and from her ashes spring
New Heav'n and Earth, wherein the just shall
dwell; 335

And after all their tribulations long,
See golden days, fruitful of golden deeds,
With joy and love triumphing, and fair truth.
Then thou thy regal sceptre shalt lay by,
For regal sceptre then no more shall need, 340
God shall be all in all. But all ye Gods,
Adore him, who to compass all this dies;
Adore the Son, and honor him as me.

No sooner had th' Almighty ceas'd, but all*
The multitude of Angels, with a shout 345
Loud as from numbers without number, sweet
As from bless'd voices, uttering joy, Heav'n rung
With jubilee*, and loud Hosannas* fill'd
Th' eternal regions. Lowly reverent,
Tow'ards either throne they bow, and to the
ground 350

With solemn adoration down they cast
Their crowns, inwove with amaranth and gold;
Immortal amarant*, a flow'r which once
In Paradise, fast by the tree of life,
Began to bloom; but soon for man's offence 355
To Heav'n remov'd, where first it grew, there
grows,

And flow'rs aloft shading the fount of life,
And where the ri'ver of bliss through midst of
Heav'n

Rolls o'er Elysian flow'rs her amber stream ;
With these, that never fade, the Spi'rits elect 360
Bind their resplendent locks inwreath'd with
beams ;

Now in loose garlands thick thrown off, the bright
Pavement, that like a sea of jasper shone *,
Impurpled with celestial roses smil'd.

Then crown'd again their golden harps they
took, 365

Harps ever tun'd, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high ;
No voice exempt, no voice but well could join 370
Melodious part, such concord is in Heav'n.

Thee, Father, first they sung Omnipotent,
Immutable, Immortal, Infinite,
Eternal King! Thee Author of all being,
Fountain of light, thyself invisible 375

Amidst the glorious brightness where thou sitt'st
Thron'd inaccessible, but when thou shad'st
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant shrine,
Dark with excessive bright, thy skirts appear * ;
Yet dazzle Heaven, that brightest Seraphim 381
Approach not, but with both wings veil their
eyes.

Thee next they sang of all creation first,

Begotten Son, Divine Similitude!

In whose conspicuous count'nance, without cloud
Made visible, th' Almighty Father shines, 386

Whom else no creature can behold; on thee
Impress'd th' effulgence of his glory' abides,
Transfus'd on thee his ample Spirit rests.

He Heav'n of Heav'ns, and all the Pow'rs there-
in, 390.

By thee created, and by thee threw down
Th' aspiring Dominations: thou that day
Thy Father's dreadful thunder didst not spare,
Nor stop thy flaming chariot-wheels, that shook
Heav'n's everlasting frame, while o'er the necks 395
Thou drov'st of warring Angels dissarray'd.

Back from pursuit thy Pow'rs with loud acclaim
Thee only extoll'd, Son of thy Father's might,
To execute fierce vengeance on his foes. 399

Not so on Man: Him through their malice fall'n,
Father of mercy' and grace! thou didst not doom
So strictly, but much more to pity' incline:

No sooner did thy dear and only Son
Perceive thee purpos'd not to doom frail Man
So strictly, but much more to pity' inclin'd, 405

He to appease thy wrath, and end the strife
Of mercy' and justice in thy face discern'd,

Regardless of the bliss wherein he sat
Second to thee, offer'd himself to die

For Man's offence. O unexampled love! 410

Love no where to be found less than Divine!
Hail! Son of God, Saviour of Men, thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father's praise disjoin. 415

Thus they in Heav'n, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacous globe
Of this round world, whose first convex divides
The luminous inferior orbs, inclos'd 420
From Chaos, and th' inroad of Darkness old,
Satan alighted walks. A globe far off
It seem'd, now seems a boundless continent
Dark, waste, and wild, under the frown of night
Starless expos'd, and ever-threat'ning storms 425
Of Chaos blust'ring round, inclement sky;
Save on that side which from the wall of Heaven,
Though distant far, some small reflection gains
Of glimmering air less vex'd with tempest loud.
Here walk'd the Fiend at large in spacious field. 430
As when a vulture* on Imaus* bred,
Whose snowy ridge the roving Tartar* bounds
Dislodging from a region scarce of prey,
To gorge the flesh of lambs or yeanling kids
On hills where flocks are fed, flies tow'ard the
springs 435

Of Ganges* or Hydaspes*, Indian streams;
But in his way lights on the barren plains

Of Sericana *, where Chineses * drive
With sails and wind their cany waggons light :
So on this windy sea of land, the Fiend 440
Walk'd up and down alone, bent on his prey;
Alone, for other creature in this place,
Living or lifeless to be found was none;
None yet, but store hereafter from the earth *
Up hither like aerial vapors flew 445
Of all things transitory' and vain, when sin
With vanity had fill'd the works of men ;
Both all things vain, and all who in vain things
Built their fond hopes of glory' or lasting fame,
Or happiness in this or th' other life ; 450
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds ;
All th' unaccomplish'd works of Nature's hand
Abortive, monstrous, or unkindly mix'd, 456
Dissolv'd on earth, fleet hither, and in vain,
Till final dissolution, wander here :
Not in the neighb'ring moon, as some have dream'd ;
(Those argent fields more likely habitants *, 460
Translated Saints, or middle Spirits, hold
Betwixt th' angelical and human kind,)
Hither, of ill-join'd sons and daughters born
First from the ancient world those giants came
With many a vain exploit, though then renown'd :

The builders next of Babel on the plain 466
Of Sennaar *, and still with vain design
New Babels, had they wherewithal, would build :
Others came single ; he who to be deem'd
A God, leap'd fondly into Etna's flames, 470
Empedocles * ; and he who to enjoy
Plato's * Elysium, leap'd into the sea,
Cleombrotus * ; and many more too long,
Embryoes, and idiots, eremits *, and friars 474
White, black, and gray, with all their trumpery.
Here Pilgrims * roam, that stray'd so far to seek
In Golgotha * him dead, who lives in Heaven ;
And they who to be sure of Paradise,
Dying put on the weeds of Dominic *,
Or in Franciscan * think to pass disguis'd ; 480
They pass the planets * sev'n, and pass the fix'd,
And that chrystalline sphere whose balance weighs *
The trepidation talk'd, and that first mov'd ;
And now Saint Peter at Heav'n's wicket seems
To wait them with his keys, and now at foot 485
Of Heav'n's ascent they lift their feet, when, lo !
A violent cross wind from either coast
Blows them transverse, ten thousand leagues awry
Into the devious air ; then might ye see
Cowls, hoods, and habits, with their wearers,
tost, 490
And flutter'd into rags ; then reliques *, beads *,
Indulgences *, dispenses *, pardons, bulls *,

The sport of winds : all these upwhir'ld aloft
Fly o'er the backside of the world far off
Into a limbo* large and broad, since call'd 495
The Paradise of Fools, to few unknown
Long after, now unpeopled, and untrod.
All this dark globe the Fiend found as he pass'd
And long he wander'd, till at last a gleam
Of dawning light turn'd thitherward in haste 500
His travel'd steps; far distant he descries,
Ascending by degrees magnificent
Up to the wall of Heav'n, a structure high;
At top whereof, but far more rich, appear'd
The work as of a kingly palace-gate, 505
With frontispiece of diamond and gold
Embellish'd; thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob* saw 510
Angels ascending and descending, bands
Of guardians bright, when he from Esau* fled
To Padan-Aram*, in the field of Luz*
Dreaming by night under the open sky,
And waking cry'd; This is the gate of Heav'n. 515
Each stair mysteriously was meant, nor stood
There always, but drawn up to Heav'n sometimes
Viewless; and underneath a bright sea flow'd
Of Jasper, or of liquid pearl, whereon
Who after came from earth, sailing arriv'd, 520

Wafted by Angels, or flew o'er the lake
Rapt in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The Fiend by easy' ascent, or aggravate
His sad exclusion from the doors of bliss: 525
Direct against which open'd from beneath,
Just o'er the blissful seat of Paradise,
A passage down to th' Earth, a passage wide,
Wider by far than that of after-times
Over mount Sion, and, though that were large,
Over the Promis'd Land to God so dear; 531
By which, to visit oft those happy tribes,
On high behests his Angels to and fro
Pass'd frequent, and his eye with choice regard
From Paneas *, the fount of Jordan's * flood, 535
To Beersaba *, where the Holy Land
Borders on Egypt, and th' Arabian * shore;
So wide the opening seem'd, where bounds were
set
To darkness, such as bound the ocean wave.
Satan from hence, now on the lower stair, 540
That scal'd by steps of gold to Heaven-gate,
Looks down with wonder at the sudden view
Of all this world at once. As when a scout
Through dark and desert with peril gone
All night, at last by break of cheerful dawn 545
Obtains the brow of some high climbing hill,
Which to his eye discovers unaware



The goodly prospect of some foreign land
First seen, or some renown'd metropolis
With glist'ring spires and pinnacles adorn'd, 550
Which now the rising sun gilds with his beams :
Such wonder seiz'd, though after Heaven seen,
The Spi'rit malign; but much more envy seiz'd,
At sight of all this world beheld so fair.
Round he surveys (and well might, where he
stood 555

So high above the circling canopy
Of night's extended shade) from eastern point
Of Libra, to the fleecy star that bears
Andromeda far off Atlantic seas,
Beyond th' horizon; then from pole to pole 560
He views in breadth; and without longer pause
Down right into the world's first regions throws
His flight precipitant, and winds with ease
Through the pure marble air his oblique way,
Amongst innumerable stars, that shone 565
Stars distant, but nigh-hand seem'd other worlds;
Or other worlds they seem'd, or happy isles,
Like those Hesperian* gardens fam'd of old,
Fortunate fields, and groves, and flow'ry vales;
Thrice happy isles, but who dwelt happy there
He stay'd not to inquire. Above them all 571
The golden sun in splendor likest Heaven,
Allur'd his eye; thither his course he bends
Through the calm firmament, (but up or down,

By centre, or eccentric, hard to tell, 575
Or longitude,) where the great luminary
Aloof the vulgar constellations thick,
That from his lordly eye keep distance due,
Dispenses light from far; they as they move
Their starry dance in numbers that compute 580
Days, months, and years, tow'ards his all-cheer-
ing lamp

Turn swift their various motions, or are turn'd
By his magnetic beam, that gently warms
The universe, and to each inward part
With gentle penetration, though unseen, 585
Shoots invisible virtue ev'n to the deep;
So wondrously was set his station bright.
There lands the Fiend, a spot like which perhaps
Astronomer in the sun's lucent orb
Through his glaz'd optic tube yet never saw. 590
The place he found beyond expression bright,
Compar'd with aught on earth, metal or stone;
Not all parts like, but all alike inform'd
With radiant light, as glowing ir'on with fire;
If metal, part seem'd gold, part silver clear; 595
If stone, carbuncle* most or chrysolite*,
Ruby* or topaz*, to the twelve that shone
In Aaron's* breast-plate, and a stone besides
Imagin'd rather oft than elsewhere seen,
That stone, or like to that which here below 600
Philosophers in vain so long have sought,

In vain, though by their pow'rful art they bind *
Volatile Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drain'd through a limbec to his native form. 605
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when with one virtuous touch
Th' arch-chemic sun, so far from us remote,
Produces, with terrestrial humor mix'd, 610
Here in the dark so many precious things
Of color glorious, and effect so rare?
Here matter new to gaze the devil met
Undazzled; far and wide his eye commands;
For sight no obstacle found here, nor shade, 615
But all sun-shine, as when his beams at noon
Culminate from th' equator, as they now
Shot upward still direct, whence no way round
Shadow from body' opaque can fall; and th' air,
No where so clear, sharpen'd his visual ray, 620
To objects distant far, whereby he soon
Saw within ken a glorious Angel stand,
The same whom John * saw also in the sun:
His back was turn'd, but not his brightness hid;
Of beaming sunny rays a golden tiar 625
Circled his head, nor less his locks behind
Illustrious on his shoulders fledge with wings
Lay waving round; on some great charge employ'd
He seem'd, or fix'd in cogitation deep.

Glad was the Spi'rit impure, as now in hope 630
To find who might direct his wand'ring flight
To Paradise, the happy seat of Man,
His journey's end and our beginning woe.

But first he casts to change his proper shape,
Which else might work him danger or delay : 635

And now a stripling Cherub he appears,
Not of the prime, yet such as in his face
Youth smil'd celestial, and to every limb
Suitable grace diffus'd, so well he feign'd :

Under a coronet his flowing hair 640

In curls on either cheek play'd ; wings he wore
Of many a color'd plume, sprinkled with gold ;
His habit fit for speed succinct, and held
Before his decent steps a silver wand.

He drew not nigh unheard ; the Angel bright, 645

Ere he drew nigh, his radiant visage turn'd,
Admonish'd by his ear, and strait was known

Th' Archangel Uriel *, one of the seven

Who in God's presence, nearest to his throne,
Stand ready at command, and are his eyes 650
That run through all the Heav'ns, or down to
the Earth

Bear his swift errands, over moist and dry,
O'er sea and land : him Satan thus accosts :

Uriel, for thou of those sev'n Spi'rits that stand
In sight of God's high throne, gloriously bright, 655
The first art wont his great authentic will

Interpreter through highest Heav'n to bring,
Where all his sons thy embassy attend;
And here are likeliest by supreme decree
Like honor to obtain; and as his eye, 660
To visit oft this new creation round;
Unspeakable desire to see, and know
All these his wondrous works, but chiefly Man,
His chief delight and favor, him for whom
All these his works so wondrous he ordain'd, 665
Hath brought me from the choirs of Cherubim
Alone thus wand'ring. Brightest Seraph, tell
In which of all these shining orbs hath Man
His fixed seat, or fixed seat hath none,
But all these shining orbs his choice to dwell; 670
That I may find him, and with sacred gaze
Or open admiration him behold,
On whom the great Creator hath bestow'd
Worlds, and on whom hath all these graces
pour'd;
That both in him and all things, as is meet, 675
The universal Maker we may praise;
Who justly hath driv'n out his rebel foes
To deepest Hell, and to repair that loss
Created this new happy race of Men
To serve him better: wise are all his ways! 680
So spake the false dissembler unperceiv'd;
For neither Man nor Angel can discern
Hypocrisy, the only' evil that walks

Invisible, except to God alone, 684
By his permissive will, through Heav'n and Earth :
And oft though wisdom wake, suspicion sleeps
At wisdom's gate, and to simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems : which now for once beguil'd
Uriel ; though regent of the sun, and held 690
The sharpest-sighted Spi'rit of all in Heaven ;
Who to the fraudulent impostor foul
In his uprightness, answer thus return'd :

Fair Angel *, thy desire which tends to know *
The works of God, thereby to glorify 695
The great Work-Master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some perhaps 700
Contented with report hear only' in Heaven :
For wonderful indeed are all his works !
Pleasant to know , and worthiest to be all
Had in remembrance always with delight ;
But what created mind can comprehend 705
Their number, or the wisdom infinite
That brought them forth , but hid their causes
deep ?

I saw when at his word the formless mass,
This world's material mould, came to a heap :
Confusion heard his voice, and wild uproar 710

Stood rul'd, stood vast infinitude confin'd;
Till at his second bidding darkness fled,
Light shone, and order from disorder sprung:
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire;
And this ethereal quintessence of Heaven 716
Flew upward, spirited with various forms,
That roll'd orbicular, and turn'd to stars
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course; 720
The rest in circuit walls this universe.
Look downward on that globe, whose hither
side,
With light from hence, though but reflected,
shines;
That place is Earth, the seat of Man; that light
His day, which else, as th' other hemisphere, 725
Night would invade; but there the neighb'ring
moon
(So call that opposite fair star) her aid
Timely' interposes, and her monthly round
Still ending, still renewing, through mid Heav'n,
With borrow'd light her countenance triform 730
Hence fills, and empties, to enlighten th' Earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode, those lofty shades his bower: 734
Thy way thou canst not miss, me mine requires.

Thus said, he turn'd; and Satan bowing low,
As to superior Spi'rits is wont in Heaven,
Where honor due and reverence none neglects,
Took leave, and tow'ard the coast of earth beneath,
Down from th' ecliptic*, sped with hop'd suc-
cess,

740

Throws his steep flight in many an airy wheel*;
Nor stay'd, till on Niphates'* top he lights.

END OF BOOK THIRD.

THE ARGUMENT OF BOOK IV.

SATAN now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the tree of life, as highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve: his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse; thence gathers, that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: then leaves them a while, to know further of their state by some other means. Meanwhile Uriel descending on a sun-

beam, warns Gabriel, who had in charge the gate of Paradise, that some evil Spirit had escaped the deep, and passed at noon by his sphere in the shape of a good angel down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest: Their bower described; their evening worship. Gabriel drawing forth his bands of nightwatch to walk the round of Paradise, appoints two strong Angels to Adam's bower, lest the evil Spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom questioned, he scornfully answers; prepares resistance; but hindered by a sign from Heaven, flies out of Paradise.

PARADISE LOST.

BOOK IV.

O For that warning voice, which he who saw
Th' Apocalyps heard cry in Heav'n aloud,
Then when the Dragon, put to second rout,
Came furious down to be reveng'd on men,
Woe to th' inhabitants on earth! that now 5
While time was, our first parents had been warn'd
The coming of their secret foe, and scap'd,
Haply so scap'd his mortal snare: for now
Satan, now first inflam'd with rage, came down,
(The tempter ere th' accuser of mankind,) 10
To wreak on innocent frail man his loss
Of that first battle, and his flight to Hell:
Yet not rejoicing in his speed, though bold,
Far off, and fearless, nor with cause to boast,
Begins his dire attempt; which nigh the birth 15
Now rolling boils in his tumultuous breast,
And like a devilish engine back recoils

Upon himself; horror and doubt distract
His troubled thoughts, and from the bottom stir
The Hell within him; for within him Hell 20
He brings, and round about him, nor from Hell
One step, no more than from himself, can fly
By change of place: now conscience wakes despair,
That slumber'd, wakes the bitter memory
Of what he was, what is, and what must be 25
Worse; of worse deeds worse sufferings must
ensue.

Sometimes tow'ards Eden, which now in his
view

Lay pleasant, his griev'd look he fixes sad;
Sometimes tow'ards Heav'n and the full-blazing
sun,

Which now sat high in his meridian tower: 30
Then much revolving thus in sighs began:

O thou* that with surpassing glory crown'd,
Look'st from thy sole dominion like the God
Of this new world; at whose sight all the stars
Hide their diminish'd heads; to thee I call, 35
But with no friendly voice, and add thy name
O Sun, to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere!
Till pride and worse ambition, threw me down,
Warring in Heav'n against Heav'n's matchless
King. 41

Ah wherefore! he deserv'd no such return
From me, whom he created what I was,
In that bright eminence, and with his good
Upbraided none; nor was his service hard. 45
What could be less than to afford him praise,
The easiest recompense, and pay him thanks,
How due! yet all his good prov'd ill in me,
And wrought but malice; lifted up so high
I 'sdein'd subjection, and thought one step higher
Would set me high'est, and in a moment quit 51
The debt immense of endless gratitude;
So burdensome still paying, still to owe,
Forgetful what from him I still receiv'd;
And understood not that a grateful mind 55
By owing owes not, but still pays, at once
Indebted and discharg'd; what burden then?
O had his pow'rful destiny ordain'd
Me some inferior Angel! I had stood
Then happy; no unbounded hope had rais'd 60
Ambition. Yet why not? some other Power
As great might have aspir'd, and me though
mean

Drawn to his part; but other Pow'rs as great
Fell not, but stand unshaken, from within
Or from without, to all temptations arm'd. 65
Hadst thou the same free will and pow'r to stand?
Thou hadst! Whom hast thou then or what to'
accuse,

But Heav'n's free love dealt equally to all?
Be then his love accurs'd, since love or hate,
To me alike, it deals eternal woe. 70
Nay, curs'd be thou! since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is Hell; myself am Hell; 75
And in the lowest deep a lower deep
Still threat'ning to devour me opens wide;
To which the Hell I suffer seems a Heaven.
O then at last relent! is there no place
Left for repentance, nor for pardon left? 80
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spi'rits beneath, whom I seduc'd
With other promises and other vaunts
Than to submit, boasting I could subdue 85
Th' Omnipotent. Ay me! they little know
How dearly I abide that boast so vain,
Under what torments inwardly I groan,
While they adore me on the throne of Hell,
With diadem* and sceptre high advanc'd, 90
The lower still I fall, only supreme
In misery; such joy ambition finds.
But say I could repent, and could obtain,
By act of grace, my former state; how soon 94
Would height recal high thoughts, how soon unsay

What feign'd submission swore? ease would recant

Vows made in pain, as violent and void.

For never can true reconcilment grow,

Where wounds of deadly hate have pierc'd so deep:

Which would but lead me to a worse relapse, 100

And heavier fall: so should I purchase dear

Short intermission bought with double smart.

This knows my punisher: therefore as far

From granting he, as I from begging peace:

All hope excluded thus, behold in stead 105

Of us out-cast, exil'd, his new delight,

Mankind created, and for him this world.

So farewell hope! and with hope farewell fear!

Farewell remorse! all good to me is lost;

Evil! be thou my good! By thee at least 110

Divided empire with Heav'n's King I hold,

By thee, and more than half perhaps will reign;

As man ere long, and this new world shall know.

Thus while he spake, each passion dimm'd
his face

Thrice chang'd with pale, ire, envy, and despair;

Which marr'd his borrow'd visage, and betray'd 116

Him counterfeit, if any eye beheld.

For heav'nly minds from such distempers foul

Are ever clear. Whereof he soon aware,

Each perturbation smooth'd with outward calm,

Artificer of fraud; and was the first 121
That practis'd falsehood under saintly show,
Deep malice to conceal, couch'd with revenge:
Yet not enough had practis'd to deceive
Uriel once warn'd; whose eye pursu'd him down
The way he went, and on th' Assyrian mount 126
Saw him disfigur'd, more than could befall
Spi'rit of happy sort: his gestures fierce
He mark'd, and mad demeanour, then alone,
As he suppos'd, all unobserv'd, unseen. 130
So on he fares, and to the border comes
Of Eden, where delicious Paradise*,
Now nearer, crowns with her inclosure green,
As with a rural mound, the champain head
Of a steep wilderness; whose hairy sides 135
With thicket overgrown, grotesque and wild,
Access deny'd; and over head up grew
Insuperable height of loftiest shade,
Cedar*, and pine, and fir, and branching palm*,
A sylvan scene! and as the ranks ascend, 140
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verd'rous wall of Paradise up sprung:
Which to our general sire gave prospect large
Into his nether empire neighb'ring round. 145
And higher than that wall a circling row
Of goodliest trees, loaden with fairest fruit,

Blossoms and fruits at once of golden hue,
Appear'd, with gay enamel'd colors mix'd:
On which the sun more glad impress'd his beams,
Than in fair evening cloud, or humid bow, 151
When God hath show'r'd the earth; so lovely
seem'd

That landscape! and of pure now purer air
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive 155
All sadness but despair: now gentle gales
Fanning their odoriferous wings dispense
Native perfumes, and whisper whence they stole
Those balmy spoils. As when to them who sail
Beyond the Cape of Hope, and now are past 160
Mozambic*, off at sea north-east winds blow
Sabea* odors from the spicy shore
Of Araby the Bless'd; with such delay
Well pleas'd they slack their course, and many
a league

Cheer'd with the grateful smell old Ocean smiles:
So entertain'd those odorous sweets the Fiend, 166
Who came their bane; though with them better
pleas'd

Than Asmodæus* with the fishy fume
That drove him, tho' enamour'd, from the spouse
Of Tobit's son, and with a vengeance sent 170
From Media* post to Egypt, there fast bound.

Now to th' ascent of that steep savage hill

Satan had journey'd on, pensive and slow ;
But further way found none, so thick entwin'd,
As one continu'd brake, the undergrowth 175
Of shrubs and tangling bushes had perplex'd
All path of man or beast that pass'd that way.
One gate there only was, and that look'd east
On th' other side : which when th' arch-felon saw
Due entrance he disdain'd, and in contempt, 180
At one slight bound high overleap'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at
eve 185

In hurdled cotes amid the field secure,
Leaps o'er the fence with ease into the fold :
Or as a thief bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault, 190
In at the window climbs, or o'er the tiles :
So clomb this first grand thief into God's fold ;
(So since into his church lewd hirelings climb.)
Thence up he flew, and on the Tree of Life,
The middle tree and highest there that grew, 195
Sat like a cormorant ; yet not true life
Thereby regain'd, but sat devising death
To them who liv'd ; nor on the virtue thought
Of that life-giving plant, but only us'd

For prospect, what well us'd had been the pledge
Of immortality. (So little knows 201

Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.)

Beneath him with new wonder now he views, 205
To all delight of human sense expos'd

In narrow room Nature's whole wealth, yea more,
A Heav'n on earth: for blissful Paradise

Of God the garden was, by him in th' east
Of Eden planted; Eden stretch'd her line 210

From Auran* eastward to the royal tow'rs
Of great Seleucia*, built by Grecian kings,
Or where the sons of Eden long before

Dwelt in Telassar*. In this pleasant soil
His far more pleasant garden God ordain'd, 215

Out of the fertile ground he caus'd to grow
All trees of noblest kind for sight, smell, taste;

And all amid them stood the Tree of Life,
High eminent, blooming ambrosial fruit

Of vegetable gold; and next to life, 220

Our death the Tree of Knowledge grew fast by,
Knowledge of good, bought dear by knowing ill.

Southward through Eden went a river large,
Nor chang'd his course, but through the shaggy
hill 224

Pass'd underneath ingulf'd; for God had thrown
That mountain as his garden-mound, high rais'd

Upon the rapid current, which through veins
Of porous earth with kindly thirst up-drawn,
Rose a fresh fountain, and with many a rill
Water'd the garden; thence united fell 230
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears;
And now divided into four main streams,
Runs diverse, wand'ring many a famous realm
And country, whereof here needs no account; 235
But rather to tell how, (if Art could tell,
How) from that Saphir fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With mazy error under pendent shades
Ran Nectar, visiting each plant, and fed 240
Flow'rs, worthy' of Paradise, which not nice Art
In beds and curious knots, but Nature boon
Pour'd forth profuse on hill, and dale, and plain,
Both where the morning-sun first warmly smote
The open field, and where the unpierc'd shade 245
Imbrown'd the noon-tide bow'rs. Thus was
this place

A happy rural seat of various view;
Groves, whose rich trees wept odorous gums and
balm;

Others whose fruit, burnish'd with golden rind,
Hung amiable; Hesperian fables true, 250
If true, here only', and of delicious taste.
Betwixt them lawns, or level downs, and flocks

Grazing the tender herb, were interpos'd,
Or palmy hillock; or the flow'ry lap
Of some irriguous valley spread her store, 255
Flow'rs of all hue, and without thorn the rose:
Another side, umbrageous grotts and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant; meanwhile murm'ring waters fall 260
Down the slope hills, dispers'd, or in a lake,
That to the fringed bank with myrtle crown'd
Her christal mirror holds, unite their streams.
The birds their choir apply; airs, vernal airs,
Breathing the smell of field and grove, attune 265
The trembling leaves, while universal Pan*,
Knit with the Graces and the Hours in dance,
Led on th' eternal spring. Not that fair field
Of Enna*, where Proserpine* gathering flowers,
Herself a fairer flow'r, by gloomy Dis 270
Was gather'd, which cost Ceres all that pain
To seek her through the world; nor that sweet
grove

Of Daphne by Orontes*, and th' inspir'd
Castalian* spring, might with this Paradise
Of Eden strive; nor that Nyseian* isle 275
Girt with the river Triton, where old Cham*,
Whom Gentiles Ammon* call, and Libyan Jove,
Hid Amalthea*, and her florid son
Young Bacchus* from his stepdame Rhea's eye;

Nor where Abassin* kings their issue guard, 280
Mount Amara*, (though this by some suppos'd
True Paradise) under the Ethiop line
By Nilus' head, inclos'd with shining rock,
A whole day's journey high; but wide remote
From this Assyrian garden: where the Fiend 285
Saw undelighted all delight, all kind
Of living creatures, new to sight, and strange.
Two of far nobler shape, erect and tall,
Godlike erect, with native honor clad
In naked majesty, seem'd lords of all, 290
And worthy seem'd; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure,
(Severe, but in true filial freedom plac'd,)
Whence true authority in men; though both 295
Not equal, as their sex not equal seem'd;
For contemplation he, and valor form'd,
For softness she, and sweet attractive grace;
He for God only, she for God in him.
His fair large front and eye sublime, declar'd 300
Absolute rule; and hyacinthin locks
Round from his parted forelock manly hung
Clust'ring, but not beneath his shoulders broad.
She, as a veil, down to the slender waste
Her unadorned golden tresses wore 305
Dishevel'd, but in wanton ringlets wav'd,
As the vine curls her tendrils, which imply'd

Subjection, but requir'd with gentle sway,
And by her yielded, by him best receiv'd,
Yielded with coy submission, modest pride, 310
And sweet reluctant amorous delay.

Nor those mysterious parts were then conceal'd,
Then was not guilty shame, dishonest shame
Of nature's works: honor dishonorable!

Sin-bred! how have ye troubled all mankind 315
With shows instead, mere shows of seeming
pure;

And banish'd from man's life his happiest life,
Simplicity, and spotless innocence!

So pass'd they naked on, nor shunn'd the sight
Of God or angel; for they thought no ill. 320

So hand in hand they pass'd, the loveliest pair
That ever since in love's embraces met;

Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.

Under a tuft of shade that on a green 325

Stood whisp'ring soft, by a fresh fountain-side

They sat them down; and after no more toil

Of their sweet gard'ning labor, than suffic'd

To recommend cool zephyr, and made ease

More easy, wholesome thirst and appetite 330

More grateful, to their supper-fruits they fell,

Nectarine fruits, which the compliant boughs

Yielded them, side-long as they sat recline

On the soft downy bank damask'd with flowers,

The savory pulp they chew, and in the rind, 335
Still as they thirsted, scoop the brimming stream;
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance, as beseems
Fair couple, link'd in happy nuptial league,
Alone as they. About them frisking play'd 340
All beasts of th' earth, since wild, and of all
chase

In wood or wilderness, forest, or den;
Sporting the lion ramp'd, and in his paw
Dandled the kid; bears, tigers, ounces, pards,
Gambol'd before them; th' unwieldy elephant 345
To make them mirth us'd all his might, and
wreath'd

His lithe proboscis; close the serpent sly
Insinuating, wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded; others on the grass 350
Couch'd, and now fill'd with pasture gazing sat,
Or bed-ward ruminating; for the sun
Declin'd was hasting now with prone career
To th' ocean isles, and in th' ascending scale
Of Heav'n the stars that usher evening rose: 355
When Satan still in gaze, as first he stood,
Scarce thus at length fail'd speech recover'd sad:

O Hell! what do mine eyes with grief behold!
Into our room of bliss thus high advanc'd
Creatures of other mould, earth-born perhaps, 360

Not Spirits, yet to heav'nly Spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The hand that form'd them on their shape hath
pour'd.

Ah, gentle pair! ye little think how nigh 366
Your change approaches; when all these delights
Will vanish, and deliver ye to woe,
More woe, the more your taste is now of joy;
Happy! but for so happy ill secur'd 370
Long to continue; and this high seat your Heav'n,
Ill fenc'd for Heav'n to keep out such a foe
As now is enter'd; yet no purpos'd foe
To you, whom I could pity thus forlorn,
Though I unpitied. League with you I seek, 375
And mutual amity, so strait, so close,
That I with you must dwell, or you with me
Henceforth; my dwelling haply may not please,
Like this fair Paradise, your sense; yet such
Accept your Maker's work; he gave it me, 380
Which I as freely give; Hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings; there will be room,
Not like these narrow limits, to receive
Your numerous offspring; if no better place, 385
Thank him who puts me loath to this revenge
On you, who wrong me not, for him who wrong'd.

And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honor and empire with revenge enlarg'd, 390
By conqu'ring this new world, compels me now
To do what else, though damn'd, I should abhor.

So spake the Fiend, and with necessity,
The tyrant's plea, excus'd his devilish deeds.
Then from his lofty stand on that high tree 395
Down he alights among the sportful herd
Of those four-footed kinds, himself now one,
Now other, as their shape serv'd best his end
Nearer to view his prey, and unespied
To mark what of their state he more might learn,
By word or action mark'd: about them round, 401
A lion now he stalks with fiery glare;
Then as a tiger, who by chance had spy'd
In some purlieu two gentle fawns at play,
Strait couches close, then rising changes oft 405
His couchant watch, as one who chose his ground,
Whence rushing he might surest seize them both,
Grip'd in each paw: when Adam, first of men,
To first of women Eve, thus moving speech,
Turn'd him all ear, to hear new utterance flow: 410

Sole partner, and sole part, of all these joys,
Dearer thyself than all! needs must the Pow'r
That made us, and for us this ample world,
Be infinitely good, and of his good
As liberal, and free, as infinite; 415

That rais'd us from the dust, and plac'd us here
In all this happiness, who at his hand
Have nothing merited, nor can perform
Aught whereof he hath need; he who requires
From us no other service than to keep 420
This one, this easy charge, of all the trees
In Paradise that bear delicious fruit
So various, not to taste that only Tree
Of Knowledge, planted by the Tree of Life;
So near grows death to life! whate'er death is, 425
Some dreadful thing no doubt; for well thou
know'st

God hath pronounc'd it death to taste that tree,
The only sign of our obedience left,
Among so many signs of pow'r and rule
Conferr'd upon us, and dominion given 430
Over all other creatures that possess
Earth, air, and sea. Then, let us not think
hard

One easy prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights: 435
But let us ever praise him, and extol
His bounty, following our delightful task,
To prune these growing plants, and tend these
flow'rs;

Which were it toilsome, yet with thee were sweet.

To whom thus Eve reply'd: O thou! for
whom 440
And from whom I was form'd, flesh of thy flesh,
And without whom am to no end; my guide
And head! what thou hast said is just and right.
For we to him indeed all praises owe,
And daily thanks: I chiefly who enjoy 445
So far the happier lot, enjoying thee
Pre-eminent by so much odds; while thou
Like consort to thyself canst no where find.
That day I oft remember, when from sleep
I first awak'd, and found myself repos'd 450
Under a shade, on flow'rs; much wond'ring where.
And what I was, thence thither brought, and how
Not distant far from thence a murm'ring sound
Of waters issu'd from a cave, and spread
Into a liquid plain, then stood unmov'd 455
Pure as th' expanse of Heav'n; I thither went
With unexperienc'd thought, and laid me down
On the green bank, to look into the clear
Smooth lake, that to me seem'd another sky.
As I bent down to look, just opposite 460
A shape within the watry gleam appear'd,
Bending to look on me: I started back,
It started back; but pleas'd I soon return'd,
Pleas'd it return'd as soon with answ'ring looks
Of sympathy and love: there I had fix'd 465
Mine eyes till now, and pin'd with vain desire,

Had not a voice thus warn'd me, "What thou seest,
"What there thou seest, fair creature, is thyself;

"With thee it came and goes: but follow me,

"And I will bring thee where no shadow stays

"Thy coming, and thy soft embraces; he 47

"Whose image thou art; him thou shalt enjoy

"Inseparably thine, to him shalt bear

"Multitudes like thyself, and thence be call'd

"Mother of human race." What could I do,

But follow strait, invisibly thus led? 476

Till I espy'd thee, fair indeed and tall,

Under a platan*; yet methought less fair,

Less winning soft, less amiably mild,

Than that smooth watry image: back I turn'd; 480

Thou following cry'dst aloud, Return, fair Eve,

Whom fly'st thou? whom thou fly'st, of him
thou art,

His flesh, his bone; to give thee be'ing I lent

Out of my side to thee, nearest my heart,

Substantial life, to have thee by my side 485

Henceforth and individual solace dear;

Part of my soul, I seek thee; and thee claim,

My other half! With that, thy gentle hand

Seiz'd mine; I yielded; and from that time see

How beauty is excell'd by manly grace, 490

And wisdom, which alone is truly fair.

So spake our general mother, and with eyes
Of conjugal attraction unprov'd,

And meek surrender, half embracing lean'd
On our first father; half her swelling breast 495
Naked met his, under the flowing gold
Of her loose tresses hid: he in delight,
Both of her beauty and submissive charms
Smil'd with superior love, as Jupiter
On Juno* smiles, when he impregns the clouds 500
That shed May flow'rs; and press'd her matron-
lip.

With kisses pure. Aside the devil turn'd
For envy; yet with jealous leer malign
Ey'd them askance, and to himself thus plain'd:
Sight hateful, sight tormenting! thus these two,
Imparadis'd in one another's arms, 506
The happier Eden, shall enjoy their fill
Of bliss on bliss; while I to Hell am thrust,
Where neither joy nor love, but fierce desire,
(Among our other torments not the least,) 510
Still unfulfill'd with pain of longing pines.
Yet let me not forget what I have gain'd
From their own mouths: all is not theirs, it seems;
One fatal tree there stands, of Knowledge call'd,
Forbidden them to taste. Knowledge forbidden?
Suspicious, reasonless. Why should their Lord 516
Envy them that? can it be sin to know?
Can it be death? and do they only stand
By ignorance? is that their happy state,
The proof of their obedience, and their faith? 520

O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low, whom knowledge might exalt
Equal with Gods: aspiring to be such, 526
They taste, and die: what likelier can ensue?
But first with narrow search I must walk round
This garden, and no corner leave unspy'd; 529
A chance, but chance may lead where I may meet
Some wand'ring Spirit of Heav'n by fountain-side,
Or in thick shade retir'd, from him to draw
What further would be learn'd. Live while ye
may,

Yet happy pair! enjoy, till I return,
Short pleasures, for long woes are to succeed! 535

So saying, his proud step he scornful turn'd,
But with sly circumspection, and began
Through wood, through waste, o'er hill, o'er
dale, his roam.

Meanwhile in utmost longitude, where Heav'n
With earth and ocean meets, the setting sun 540
Slowly descended, and with right aspect
Against the eastern gate of Paradise
Level'd his evening rays: it was a rock
Of alabaster, pil'd up to the clouds,
Conspicuous far; winding with one ascent 545
Accessible from earth, one entrance high;

The rest was craggy cliff, that overhung
Still as it rose, impossible to climb.
Betwixt these rocky pillars Gabriel sat,
Chief of th' angelic guards, awaiting night; 550
About him exercis'd heroic games
Th' unarmed youth of Heav'n, but nigh at hand
Celestial armory, shields, helms, and spears,
Hung high, with diamond flaming, and with gold.
Thither came Uriel, gliding through the even 555
On a sunbeam, swift as a shooting star
In autumn thwarts the night, when vapors fir'd
Impress the air, and shows the mariner
From what point of his compass to beware
Impetuous winds: he thus began in haste: 560
Gabriel * ! to thee thy course by lot hath
given

Charge and strict watch, that to this happy place
No evil thing approach or enter in;
This day at height of noon came to my sphere
A Spirit, zealous, as he seem'd, to know 565
More of th' Almighty's works, and chiefly Man,
God's latest image: I describ'd his way,
Bent on all speed, and mark'd his airy gate;
But in the mount that lies from Eden north,
Where he first lighted, soon discern'd his looks 570
Alien from Heav'n, with passions foul obscur'd:
Mine eye pursu'd him still, but under shade
Lost sight of him: one of the banish'd crew,

I fear, hath ventur'd from the deep, to raise
New troubles; him thy care must be to find. 575

To whom the winged warrior thus return'd:
Uriel! no wonder if thy perfect sight,
Amid the sun's bright circle where thou sitt'st,
See far and wide: in at this gate none pass
The vigilance here plac'd, but such as come 580
Well known from Heav'n; and since meridian
hour

No creature thence: if Spi'rit of other sort,
So minded, have o'erleap'd these earthy bounds
On purpose, hard thou know'st it to exclude
Spiritual substance with corporeal bar. 585

But if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tell'st, by morrow dawning I shall know.

So promis'd he; and Uriel to his charge
Return'd on that bright beam, whose point now
rais'd 590

Bore him slope downward to the sun, now fall'n
Beneath th' Azores*; whether the prime orb,
Incredible how swift, had thither roll'd
Diurnal, or this less volúble earth,
By shorter flight to th' east, had left him there, 595
Arraying with reflected purple' and gold
The clouds that on his western throne attend.

Now came still evening on, and twilight gray
Had in her sober livery all things clad;

Silence accompanied; for beast and bird, 600
They to their grassy couch, these to their nests
Were slunk; all but the wakeful nightingale;
She all night long her amorous descant sung;
Silence was pleas'd: now glow'd the firmament
With living saphirs: Hesperus, that led 605
The starry host, rode brightest; till the moon,
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silver mantle threw.

When Adam thus to Eve: Fair Consort!
th'hour 610

Of night, and all things now retir'd to rest,
Mind us of like repose; since God hath set
Labor and rest, as day and night, to men
Successive; and the timely dew of sleep
Now falling with soft slumbrous weight inclines
Our eyelids. Other creatures all day long 616
Rove idle unemploy'd, and less need rest;
Man hath his daily work of body' or mind
Appointed, which declares his dignity,
And the regard of Heav'n on all his ways; 620
While other animals unactive range,
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light, we must be ris'n,
And at our present labor, to reform 625
Yon flow'ry arbours, yonder alleys green,

Our walk at noon, with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth.
Those blossoms also, and those dropping gums, 630
That lie bestrown, unsightly and unsmooth,
Ask riddance, if we mean to tread with ease;
Meanwhile, as Nature wills, night bids us rest.

To whom thus Eve, with perfect beauty' adorn'd:
My Author and Disposer, what thou bidd'st 635
Unargu'd I obey; so God ordains;

God is thy law, thou mine: to know no more
Is woman's happiest knowledge and her praise.
With thee conversing I forget all time;

All seasons and their change, all please alike. 640

Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,

When first on this delightful land he spreads

His orient beams, on herb, tree, fruit, and flow'r,

Glist'ring with dew; fragrant the fertile earth 645

After soft show'rs; and sweet the coming on

Of grateful evening mild; then silent night,

With this her solemn bird, and this fair moon,

And these the gems of Heav'n, her starry train:

But neither breath of morn, when she ascends 650

With charm of earliest birds; nor rising sun

On this delightful land; nor herb, fruit, flow'r,

Glist'ring with dew; nor fragrance after show'rs;

Nor grateful evening mild; nor silent night,

With this her solemn bird, nor walk by moon,
Or glitt'ring star-light without thee is sweet. 656
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?

To whom our general ancestor reply'd:
Daughter of God and Man, accomplish'd Eve! 660
These have their course to finish round the earth,
By morrow ev'ning, and from land to land
In order, though to nations yet unborn,
Minist'ring light prepar'd, they set and rise;
Lest total darkness should by night regain 665
Her old possession, and extinguish life
In nature and all things; which these soft fires
Not only' enlighten, but with kindly heat,
Of various influence foment and warm,
Temper or nourish, or in part shed down 670
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun's more potent ray.
These then, though unbeheld in deep of night, 674
Shine not in vain; nor think, though men were
none,

That Heav'n would want spectators, God want
praise:

Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep:
All these with ceaseless praise his works behold
Both day and night: how often from the steep 680

Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator? oft in bands 684
While they keep watch, or nightly rounding
walk,

With heav'nly touch of instrumental sounds,
In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to Heav'n.

Thus talking, hand in hand, alone they pass'd
On to their blissful bow'r: it was a place 690
Chos'n by the sov'reign Planter, when he fram'd
All things to Man's delightful use; the roof
Of thickest covert, was inwoven shade,
Laurel and myrtle; and what higher grew
Of firm and fragrant leaf; on either side 695
Acanthus*, and each odorous bushy shrub,
Fenc'd up the verdant wall; each beauteous
flow'r,

Iris all hues, roses, and Jessamin,
Rear'd high their flourish'd heads between, and
wrought

Mosaic*; underfoot the violet, 700
Crocus, and hyacinth, with rich inlay
Broider'd the ground; more color'd than with
stone,

Of costliest emblem: other creature here,
Beast, bird, insect, or worm durst enter none;

Such was their awe of man. In shady bow'r 705
More sacred and sequester'd, though but feign'd,
Pan or Sylvanus * never slept; nor Nymph,
Nor Faunus haunted Here in close recess,
With flowers, garlands, and sweet-smelling herbs
Espoused Eve deck'd first her nuptial bed, 710
And heav'nly choirs the hymenean sung,
What day the genial Angel to our sire
Brought her, in naked beauty more adorn'd,
More lovely than Pandora *, whom the Gods
Endow'd with all their gifts, (and O too like 715
In sad event!) when to th' unwiser son
Of Japhet * brought by Hermes, she insnar'd
Mankind with her fair looks, to be aveng'd
On him who had stole Jove's authentic fire.

Thus at their shady lodge arriv'd, both stood,
Both turn'd, and under open sky ador'd 721
The God that made both sky, air, earth, and
Heav'n,

Which they beheld; the moon's resplendent globe,
And starry pole: Thou also mad'st the night,
Maker Omnipotent! and thou the day, 725
Which we in our appointed work employ'd,
Have finish'd, happy in our mutual help,
And mutual love, the crown of all our bliss
Ordain'd by thee: and this delicious place,
For us too large, where thy abundance wants 730
Partakers, and uncropt falls to the ground.

But thou hast promis'd from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when we seek, as now, thy gift of sleep. 735

This said unanimous, and other rites
Observing none, but adoration pure,
Which God likes best, into their inmost bower
Handed they went; and eas'd the putting off
These troublesome disguises which we wear, 740
Strait side by side were laid; nor turn'd, I ween,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refus'd:
Whatever hypocrites austere talk
Of purity, and place, and innocence, 745
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain,
But our Destroyer, foe to God and Man?
Hail wedded love! mysterious law, true source
Of human offspring, sole propriety 751
In Paradise! of all things common else.
By thee adult'rous lust was driv'n from men,
Among the bestial herds to range; by thee
Founded in reason, loyal, just, and pure, 755
Relations dear, and all the charities
Of father, son, and brother first were known.
Far be' it, that I should write thee sin or blame,
Or think thee unbecoming holiest place,

Perpetual fountain of domestic sweets, 760
Whose bed is undefil'd and chaste pronounc'd,
Present, or past, as saints and patriarchs us'd.
Here Love his golden shafts employs; here lights
His constant lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile 765
Of harlots, loveless, joyless, unendear'd,
Casual fruition! nor in court-amours,
Mix'd dance, or wanton mask, or midnight ball,
Or serenade, which the starv'd lover sings
To his proud fair, best quitted with disdain. 770
These, lull'd by nightingales, embracing slept;
And on their naked limbs the flow'ry roof
Show'r'd roses, which the morn repair'd. Sleep on,
Bless'd pair! and O yet happiest, if ye seek
No happier state, and know to know no more. 775
Now had night measur'd, with her shadowy
cone*,

Half way up hill this vast sublunar vault,
And from their ivory port the Cherubim
Forth issuing at th' accustom'd hour stood arm'd
To their night-watches in warlike parade, 780
When Gabriel to his next in pow'r thus spake:
Uzziel*! half these draw off, and coast the
south

With strictest watch; these other wheel the north;
Our circuit meets full west. As flame they part,
Half wheeling to the shield, half to the spear*. 785

From these, two strong and subtle Spi'rits he
call'd

That near him stood, and gave them thus in
charge :

Ithuriel* and Zephon*! with wing'd speed
Search through this garden, leave unsearch'd no
nook ;

But chiefly where those two fair creatures lodge, 790
Now laid perhaps asleep, secure of harm.

This evening from the sun's decline arriv'd,
Who tells of some infernal Spirit seen
Hitherward bent (who could have thought?)
escap'd

The bars of Hell; on errand bad, no doubt: 795
Such where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,
Dazzling the moon; these to the bow'r direct,
In search of whom they sought; him there they
found,

Squat like a toad, close at the ear of Eve, 800
Assaying by his devilish art to reach

The organs of her fancy', and with them forge
Illusions as he list, phantasms and dreams,

Or if, inspiring venom, he might taint

Th' animal spi'rits, that from pure blood arise, 805

Like gentle breaths from rivers pure; thence
raise

At least distemper'd, discontented thoughts,

Vain hopes, vain aims, inordinate desires,
Blown up with high conceits engend'ring pride.
Him thus intent Ithuriel with his spear 810

Touch'd lightly; for no falshood can endure
Touch of celestial temper, but returns

Of force to its own likeness) up he starts
Discover'd and surpris'd. As when a spark
Lights on a heap of nitrous powder, laid 815

Fit for the tun some magazine to store
Against a rumor'd war, the smutty grain

With sudden blaze diffus'd, inflames the air:
So started up in his own shape the Fiend.

Back stept those two fair Angels, half amaz'd 820
So sudden to behold the grisly king;

Yet thus, unmov'd with fear, accost him soon:

Which of those rebel Spi'rits adjudg'd to Hell
Com'st thou, escap'd thy prison? and transform'd,

Why satt'st thou like an enemy in wait, 825
Here watching at the head of these that sleep?

Know ye not then, said Satan fill'd with scorn,
Know ye not me? ye knew me once no mate

For you, there sitting where ye durst not soar:
Not to know me argues yourselves unknown, 830

The lowest of your throng; or if ye know,
Why ask ye, and superfluous begin

Your message, like to end as much in vain?

To whom thus Zephon, ans'ring scorn with
scorn:

Think not, revolted Spi'rit, thy shape the same, 835
Or undiminish'd brightness to be known,
As when thou stood'st in Heav'n upright and
pure;

That glory then, when thou no more wast good,
Departed from thee'; and thou resemblest now
Thy sin and place of doom obscure and foul. 840
But come, for thou, be sure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm.

So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace 845
Invincible: abash'd the Devil stood,
And felt how awful goodness is, and saw
Virtue' in her shape how lovely; saw, and pin'd
His loss; but chiefly to find here observ'd
His lustre visibly impair'd; yet seem'd 850
Undaunted. If I must contend, said he,
Best with the best, the sender not the sent,
Or all at once; more glory will be won,
Or less be lost. Thy fear, said Zephon bold,
Will save us trial what the least can do 855
Single against thee wicked, and thence weak.

The Fiend reply'd not, overcome with rage;
But like a proud steed rein'd, went haughty on,
Champing his iron curb; to strive or fly
He held it vain; awe from above had quell'd 860

His heart not, else dismay'd. Now drew they
nigh

The western point, where those half-rounding
guards

Just met, and closing stood in squadron join'd,
Awaiting next command. To whom their chief,
Gabriel, from the front thus call'd aloud: 865

O friends, I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and Zephon through the shade;
And with them comes a third of regal port,
But faded splendor wan; who by his gate 870
And fierce demeanour seems the prince of Hell;
Not likely to part hence without contest;
Stand firm, for in his look defiance lours.

He scarce had ended, when those two approach'd
And brief related whom they brought, where
found, 875

How busied, in what form and posture couch'd.

To whom with stern regard thus Gabriel spake:
Why hast thou, Satan, broke the bounds pre-
scrib'd

To thy transgressions, and disturb'd the charge
Of others, who approve not to transgress 880
By thy example? but have pow'r and right
To question thy bold entrance on this place;
Employ'd, it seems, to violate sleep, and those
Whose dwelling God hath planted here in bliss?

To whom thus Satan with contemptuous brow:
Gabriel! thou hadst in Heav'n th' esteem of
wise, 886

And such I held thee; but this question ask'd
Puts me in doubt. Lives there who loves his
pain?

Who would not, finding way, break loose from
Hell,

Though thither doom'd? Thou wouldst thyself,
no doubt,

And boldly venture to whatever place 891
Farthest from pain, where thou might'st hope to
change

Torment with ease, and soonest recompense
Dole with delight, which in this place I sought;
To thee no reason, who know'st only good, 895
But evil hast not try'd: and wilt object
His will who bound us? let him surer bar
His iron gates, if he intends our stay
In that dark durance! thus much what was ask'd.
The rest is true, they found me where they say;
But that implies not violence or harm. 901

Thus he in scorn. The warlike Angel mov'd,
Disdainfully half smiling, thus reply'd:
O loss of one in Heav'n to judge of wise,
Since Satan fell, whom folly overthrew! 905
And now returns him from his prison 'scap'd,
Gravely in doubt whether to hold them wise

Or not, who ask what boldness brought him
hither

Unlicens'd from his bounds in Hell prescrib'd;
So wise he judges it to fly from pain 910
However, and to 'scape his punishment.

So judge thou still, presumptuous! till the wrath,
Which thou incurr'st by flying, meet thy flight
Sev'nfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain 915
Can equal anger infinite provok'd.

But wherefore thou alone? wherefore with thee
Came not all Hell broke loose? is pain to them
Less pain, less to be fled? or thou than they
Less hardy to endure? courageous Chief! 920
The first in flight from pain! hadst thou alledg'd
To thy deserted host this cause of flight,
Thou surely hadst not come sole fugitive.

To which the Fiend thus answer'd, frowning
stern:

Not that I less endure, or shrink from pain, 925
Insulting Angel! well thou know'st I stood
Thy fiercest, when in battle to thy aid
The blasting vollied thunder made all speed,
And seconded thy else not dreaded spear.
But still thy words at random, as before, 930
Argue thy inexperience what behoves
From hard assays and ill successes past
A faithful leader, not to hazard all

Through ways of danger by himself untry'd :
I therefore, I alone first undertook 935
To wing the desolate abyss, and spy
This new created world, whereof in Hell
Fame is not silent ; here in hope to find
Better abode, and my afflicted Pow'rs
To settle here on earth, or in mid-air ; 940
Though, for possession, put to try once more
What thou and thy gay legions dare against ;
Whose easier business were to serve their Lord
High up in Heav'n, with songs to hymn his
throne,
And practis'd distances to cringe, not fight. 945
To whom the warrior Angel soon reply'd :
To say, and strait unsay, pretending first
Wise to fly pain, professing next the spy,
Argues no leader, but a liar trac'd,
Satan, and couldst thou *faithful* add ? O name, 950
O sacred name of faithfulness profan'd !
Faithful to whom ? to thy rebellious crew ?
Army of Fiends ? fit body to fit head,
Was this your discipline and faith engag'd,
Your military obedience, to dissolve 955
Allegiance to th' acknowledg'd Pow'r supreme ?
And thou, sly hypocrite ! who now wouldst seem
Patron of liberty, who more than thou
Once fawn'd, and cring'd, and servily ador'd

Heav'n's awful Monarch? wherefore? but in
hope 960

To dispossess him, and thyself to reign?

But mark what I arreed thee now: Avant!

Fly thither whence thou fled'st! if from this hour

Within these hallow'd limits thou appear,

Back to th' infernal pit I drag thee chain'd, 965

And seal thee so, as henceforth not to scorn

The facile gates of Hell too slightly barr'd.

So threaten'd he; but Satan to no threats

Gave heed, but waxing more in rage, reply'd:

Then when I am thy captive talk of chains, 970

Proud limitary Cherub! but ere then

Far heavier load thyself expect to feel

From my prevailing arm; though Heaven's King

Ride on thy wings, and thou with thy compeers,

Us'd to the yoke, draw'st his triumphant wheels 975

In progress through the road of Heav'n star-pav'd.

While thus he spake, th' angelic squadron bright

Turn'd fiery red, sharp'ning in mooned horns

Their phalanx, and began to hem him round

With ported spears; as thick as when a field* 980

Of Ceres ripe for harvest waving bends

Her bearded grove of ears, which way the wind

Sways them; the careful ploughman doubting

stands,

Lest on the threshing-floor his hopeful sheaves

Prove chaff. On th' other side, Satan alarm'd, 985

Collecting all his might, dilated stood,
Like Teneriff or Atlas, unremov'd* :
His stature reach'd the sky, and on his crest
Sat horror plum'd; nor wanted in his grasp
What seem'd both spear and shield. Now dread-
ful deeds

Might have ensu'd: nor only Paradise 991
In this commotion, but the starry cope
Of Heav'n perhaps, or all the elements,
At least had gone to wrack, disturb'd and torn
With violence of this conflict, had not soon 995
Th' Eternal, to prevent such horrid fray*,
Hung forth in Heav'n his golden scales, yet seen
Betwixt Astrea* and the Scorpion sign,
Wherein all things created first he weigh'd,
The pendulous round earth with balanc'd air 1000
In counterpoise; now ponders all events,
Battles and realms: in these he put two weights,
The sequel each of parting and of fight;
The latter quick up flew, and kick'd the beam;
Which Gabriel spying, thus bespake the Fiend: 1005
Satan! I know thy strength, and thou know'st
mine;

Neither our own, but given; what folly then
To boast what arms can do? since thine no
more

Than Heav'n permits; nor mine, though doubled
now

To trample thee as mire: for proof look up, 1010

And read thy lot in yon celestial sign,
Where thou art weigh'd, and shown how light,
how weak,

If thou resist. The Fiend look'd up, and knew
His mounted scale aloft: nor more; but fled
Murm'ring, and with him fled the shades of
night.

1015

END OF BOOK FOURTH.

NOTES

ON

PARADISE LOST.

BOOK I.

Line 7. *Oreb.*) A desert or dry mountain in Arabia the Stony, where there was little or no water, *Deut.* viii. 15. Horeb is a part of mount Sinai on the west side, and Sinai lies on the east side of it. There Moses fed the flock of Jethro, and there God appeared to him first in a burning bush, *Exod.* iii. 1.

Ibid. *Sinai.*) It is a very steep and high mountain in Arabia the Stony, about 156 miles from Jerusalem to the south. These are not two distinct mountains, but one, which is parted into two tops, like Parnassus, *etc.* of which Sinai

is the highest, having a fair and spacious plain between them; that top towards the west is called *Horeb*, and that to the east *Sinai*. The mountain is round, takes 7000 steps to the top, has some olive trees, fig trees, date trees, *etc.* and several chapels, monasteries, cells, and mosques, *etc.*

L. 10. *Sion*) The highest hill thereabout, and from it one might see the Holy Land far and near. A mountain on the north side, and some part of it within the city of Jerusalem, surrounded with steep sides, high rocks, and deep ditches, except on the north side, therefore it was very strong. Some of the Jebusites (part of the old Canaanites) defended it against all the force of the Israelites, *Iosh. xv. 63.* till the valiant king David took it from them; there he fortified the old castle, built the upper town, surrounded it with new walls, and called it *the city of David*; there he kept his court and retinue, *2 Sam. v. 9.* There were many fair buildings and houses of his officers, especially his house of cedar wood, which he called *the castle of Sion*, and the sepulchre of king David, Solomon, *etc.* within a rock; some of their ruins are to be seen still.

L. 11. *Siloe*.) A brook or spring of water gliding softly down mount Sion, on the east side of

the temple of Jerusalem, and at the bottom of it made a pool, which was *sent* from God, at the prayer of Isaiah, a little before his death, and when the city was closely besieged, as a blessing or gift, to cure many diseases among his people. Herein a blind man washed his eyes at Christ's command, and received, his eye-sight, *Iohn* ix. 7.; there was a tower built over it, by the fall of which eighteen men were killed, *Luke* xiii. 4.

L. 74. *Centre*.) The middle point of the Earth, *i. e.* three times as far from heaven as the two poles are distant from the equator; which is a vast distance indeed.

L. 81. *Beël-zebub*.) A grand prince of the devils, and next to Satan; our Saviour calls him, *the prince of the devils*, *Matth.* xii. 24.

L. 82. *Satan*.) The very prince of all devils. As there are different orders and degrees of the holy angels, so there are still among the wicked ones; their chief prince is called *Satan*, *Beël-zebub*, the *old Serpent*, etc. for as every good angel is not a Michael, or a Gabriel, so every devil is not a Satan, a Lucifer, etc. and a kingdom is ascribed to him, *Matth.* xii. 26. *Eph.* ii. 2.

L. 116. *Fate*.) A word much used by the Stoics, and other Heathen philosophers, for the providence of God; the eternal and unchangeable

course of things, the unalterable law of nature, destiny.

L. 128. *Powers*.) Such princes among the fallen angels, who still retained that high order among themselves which they had before their fall.

L. 129. *Seraphim*.) In scripture this word denotes holy angels of the first order of the celestial hierarchy. Here, Satan, who had been one of that high and happy order.

L. 157. *Cherub*,) in the singular number, and *Cherubim* in the plural, angels of the first order, mentioned, *Gen. iii. 24*. They were represented in the tabernacle and temple in human shape, with two wings, *Exod. xxv. 18. 2 Chron. ii. 10*.

L. 170. *Ministers*.) Here, the executioners of God's vengeance upon these rebels: the holy angels. See *Psal. ciii. 20*.

L. 198. *Titanian*.) The fable is thus; Titan was the elder brother of Saturn; he gave the right of inheritance to him, upon condition that none of his male children should live, so the government should return to him and his issue. But finding that Jupiter, Neptune, and Pluto were brought up secretly, he with his sons made war upon Saturn, took him, his wife and children prisoners, until Jupiter came to age,

who defeated Titan with his thunderbolts, and punished the Titans in hell and other places.

L. 199. *Typhon*.) A monstrous giant, half man half serpent. His head, they say, reached to heaven, his hands from one end of the earth to the other, and he blew fire out of his mouth. These two were the chief of the giants. In the war with the gods, they heaped mountains upon mountains, and battered heaven with huge rocks and islands plucked out of the sea; Jupiter struck him with thunderbolts, and laid him under mount Etna. By this fable they meant the winds which blow from one end of heaven to the other, and from it to the earth; Jupiter's conquering him signifies, that the sun moderates and tempers the winds.

L. 200. *Tarsus*.) In a cave near this city Typhon was buried, according to some authors, whom our author follows; but others say, it was under mount Etna. Strabo says, that Anchiale and Tarsus were built by Sardanapalus the last emperor of the Assyrian monarchy, about *A. M.* 3242, both in one day; and that Tarsus excelled Athens, Alexandria, and Rome, for polite literature.

L. 201. *Leviathan*.) A huge Serpent. Some take it to be the whale, but the whale hath no

scales; others the crocodile or alligator. It is beautifully described, *Job*. xli. 15.

L. 203. *Norway*.) A country on the north of Europe, about 1300 miles in length, and 260 in breadth. Here, the German ocean, which washeth Norway, Greenland and Iceland. The whales live in these cold northern seas, and also in the cold coast of Patagonia, near the Streights of Magellan, in great abundance, but rarely in the warm, because of their excessive fatness; for they would melt and be parboiled in hot waters.

L. 232. *Pelorus*.) From Pelorus, an African pilot, whom, they say, Hannibal slew and buried, supposing he had betrayed him; but finding his mistake, he erected a statue for him in a high place near the sea, which he called *Pelorus*. A promontory of Sicily, lying east to Italy, and seeming to such as see it afar off a part of it.

L. 233. *Etna*.) Pindar, an ancient Greek poet, calls it a *celestial column*, from its height, being the highest mountain there; on the top of it may be seen all the island, and to Africa. A volcano or burning mountain on the east side of Sicily, about six miles in compass, 100 feet perpendicular, and a mile of ascent, which always casts up smoke, flames, ashes, and sometimes great stones, liquid metal and sulphur, which

devour all things before it. This mountain has burnt above 3000 years past, but is not in the least consumed; it hath snow upon the top, vineyards and fruitful pastures on the sides, and at the bottom. It hath had nine terrible eruptions that we knew of; the most dreadful were in *A. D.* 1538, 1669, and 1693.

L. 243. *Archangel.*) The principal angel, who has power over others. See *Dan.* viii. 16. *Luke* i. 19. *Rev.* xii. 7. Here, Satan; and probably he is the only archangel that is out of heaven.

L. 288. *Tuscan.*) One of the Tusci or *Hetrusci*; the ancient people of Tuscany in Italy, that came from Phenicia, but Justin says from Lydia, *lib.* 20. The Latins had long wars with them, and at last conquered them under Servius Tullius, the sixth king of Rome. It is now a fine country, subject to the Grand Duke of Tuscany, in extent about 144 miles. It was called *Hetruria*, now *Tuscany*, and the people *Tuscans* or *Hetrurians*.

Ibid. *Artist.*) Milton means Galileo Galilei, an excellent astronomer, and native of Florence, the capital of Tuscany, chief philosopher and mathematician to the Grand Duke of Tuscany, who invented those glasses, whereby he discovered spots in the sun; mountains, rivers, *etc.* in the moon; the nature of the Milky-way; the various appearances of

Saturn; many new stars about Orion and Cancer; and 62,500 stars, whereof 63 only appeared to the bare eye.

L. 289. *Fesole*.) Called *Fessale* by Tit. Livius, Pliny, and Silius Italicus. It was an ancient city of Tuscany near Florence, the residence of the Tuscan augurs, who taught the old Romans their superstitious divinations, sacrifices, *etc.* Here the great Galileo resided, and made his astronomical observations from the top of the towers thereof.

L. 290. *Valdarno*.) It is a fruitful vale on the river Arno, which runs through Tuscany and by Florence into the Tuscan sea.

L. 303. *Vallambrosa*.) A fruitful and pleasant valley in Tuscany, full of shades and fruitful trees.

Ibid. *Etrurian*.) *Etruria*, *Thuscia*, or *Tuscia*, Lat.; the great dukedom of Tuscany.

L. 305. *Orion*.) It is a southern constellation of 30 stars, rising on the 9th of March, and setting in November; and bringeth storms and rain with it. See *Iob*. ix. 9. *Amos* v. 8. Some call Orion the god of the winds.

L. 306. *Red-sea*.) It is so called from Esau or Edom, because of the red-colored pottage which he purchased of Jacob; for his dominions lay along that sea, and from him the country was called *Idumea*, i. e. *red*: and so the old Egyptians

called it *Rythra*, i. e. *red*, which the Greeks turned into *Erythra* or *Erythras*, and the Latins into *mare Erythreum*, i. e. *the Red-sea*. This sea parts Egypt from Arabia, and therefore it is called also the *Arabian gulf*.

L. 307. *Busiris*.) A cruel tyrant of Egypt in the time of Moses, who under a pretence of entertaining strangers, sacrificed them upon his altars. He built the famous city of Zoan or Tanais, and made it the seat of his kingdom.

Ibid. *Memphian*.) Belonging to Memphis, *Heb.* i. e. *a populous country, or great city*. A great city, which was built, as some say, a little before the flood; and being afterwards repaired and enlarged, it became the royal city of Egypt, till the time of Ptolemies, who resided at Alexandria, because it was built by Alexander the Great. It was a great city, seven leagues in circuit, because in length of time four cities became one, and stood on the west side of the Nile.

L. 315. *Potentates*.) Governors, rulers of nations. Here, some grandees among them.

L. 341. *Locusts*.) They are mischievous flies, like grasshoppers, that destroy the grass, corn, and fruits, wherever they go; very common in Egypt, Africa, and other hot countries; they live about five months only: but these were extraor-

dinary, both for their number, and the end for which they were sent: the ninth plague of Egypt, sent by God to humble that proud tyrant.

L. 342. *Pharaoh.*) Pharaoh was the common name of their kings from the beginning to the conquest of Alexander the Great, for 1660 years under forty-seven kings; as that of *Abimelech*, *Heb. i. e. my father the king*, among the Philistines; Augustus and Caesar was among the Romans; yet many of them had proper names, as *Sesostris*, *So*, *Neco*, *Orpha*, *etc.*

L. 343. *Nile.*) It is the noblest river in all Africa, rising in and running through Ethiopia from south to north; it divides Egypt in the middle, waters it all over once a year, *viz.* June, July, August, and part of September, and discharges itself into the Mediterranean sea, at seven mouths formerly, see *Isa. xi. 15.* but only two of them are navigable at this time, one at *Damietta*, and another at *Rosetta*; the other five, being small ones, filled up with sands or artificial canals, after a long course of 1000 German miles and 4000 English.

L. 353. *Rhene*,) or *Rhine.* A large river in Germany, rising in the Alps, parts France and Germany, and after a long course of 1000 miles throws itself into the German ocean, in two large

mouths near the Briel; therefore Virgil calls it *Bicornis*, i. e. *having two horns, or passages.*

Ibid. *Danaw*,) *Danow, Danube*, and by the natives *Tonaw*. A grand river in Europe; it riseth in Suaben, runs through Germany, Bavaria, Austria, Hungaria, Bulgaria, *etc.* into the Euxine sea in six or seven mouths, (but only two are navigable,) after a course of near 2000 miles, wherein it receives sixty other rivers, whereof thirty are navigable. It is very broad, and 200 feet deep in divers places, and abounds with many large islands and villages.

L. 355. *Gibraltar*,) *A. D.* 718. when from Africa the Moors invaded Spain, and pitched first upon that promontory, which is upon the mouth of the streights between Spain and Africa. These streights were formerly called *the Streights of Hercules*, and *of Gades*. From that time the Moors possessed Spain 760 years, till 900,000 of them were expelled by Ferdinand and Isabella, *A. D.* 1492. But the Moorish is still spoken in some parts of it, and many of their customs and savage dispositions continue in the blood of the Spaniards to this day.

L. 388. *Sanctuary*,) The most holy part of the tabernacle, within the vail, and in the west end of Solomon's temple, adorned with two cherubims, the ark of the covenant, and the

extraordinary presence of God. It was unlawful for any man to enter into it, but the high-priest only, and that but once in the year, on the great day of atonement, which answered to the first of our September. The most sacred place was called *the holy of holies*, i. e. *the most holy place*, *Levit. xvi. 23.*

Ibid. Shrines.) The Saxons meant thereby closets or temples, like the *lares* among the old Romans; wherein they kept the reliques of their saints, and the latter their gods. In these they made their prayers. Shrines were the altars or temples of those idols, where these devils were worshipped. Here the temple of the true God was made a repository for those idols; for so Solomon, Manasses, and other wicked kings of Judah did.

L. 392. *Moloch.*) An idol of the Ammonites, strictly forbidden the Jews, *Levit. xviii. 21. xx. 2.* The prophets denounced, and God executed grievous judgments upon all the worshippers of it; and no wonder, for it was a most infamous idol. *1st*, In his assuming the name of a king, and robbing God of his sovereignty and glory. *2dly*, In the inhumanity of the worship paid him. Moloch was a hollow statue of brass, with the head of an ox and the hands of a man, with seven chapels. It was made red hot

then the priests threw the sacrifices into its arms, where they were burnt to death in a dreadful manner. The Carthaginians offered 200 children of their nobility to it at one time, and 300 at another; which made Darius send ambassadors to Carthage, with an edict to forbid them that inhumanity, 490 years before Jesus Christ. See *Justin. Hist. lib. 17. cap. 1.*

L. 396. *Ammonites.*) The posterity of Ben-Ammi, the son of Lot by his youngest daughter, *Gen. xix. 38.*

L. 397. *Rabba*) or *Rabbath*; the chief city of the Ammonites, on the north-east side of Jordan and the river Arnon. It was well watered by the springs of mount Arnon and mount Gilead, therefore it was called *the city of waters*, *2 Sam. xii. 27.* David took and plundered it, and made all the inhabitants slaves. There the brave Uriah lost his life, *2 Sam. xi. 17.*

L. 398. *Argob.*) A large, very fruitful, and populous country, lying on the east of Jordan among the mountains. It belonged to Og, king of Basan, near mount Gilead, *Deut. iii. 13, 14.* Afterwards it was called *Trahonitis*, *Gr. i. e. rocky, or stony*; see *Luke iii. 1.*

Ibid. Basan.) or *Bashan*; it lay between two ranges of Mountains.

L. 399. *Arnon.*) *Heb. i. e. a wild ash*; be-
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cause these trees grew upon the banks of it in abundance.

L. 401. *Solomon*.) *Salomon*, a peaceable prince, not like his father; the son of David by Bathsheba, the third king of Israel, and the wisest of all mortals since the fall of Adam, *1 Kings* iv. 29.; yet he fell into this abominable idolatry, and built a temple to this devil, near that which he himself had erected to the living and true God, to gratify his idolatrous wives, *1 Kings* xi. 5.

L. 404. *Hinnom*.) This was the name of the possessor of the valley, which is also called *the valley of Ben Hinnom*. It lies at the foot of mount Moriah and mount Olivet, southward. There stood the grove of Moloch, wherein they offered children, and other sacrifices, to this cruel idol. It was also called *the valley of Tophet*, and our Saviour likened it to hell. The valley of Jehosaphat runs across the mouth of it, which is so called, because there that pious king was buried.

Ibid. Tophet.) *Heb. a drum*; because idolaters beat drums *etc.* to drown the cries of miserable creatures which were broiled to death in that pit of fire. A cruelty which God never commanded, always abhorred, strictly prohibited, and severely punished, *Ier.* vii. 31. xix. 5.

L. 405. *Gehenna.*) *Gr.* from the *Heb.* i. e. *the land of Hinnom*; for Hinnom was the lord of it: and *Tophet*, because idolaters beat drums in the grove of Moloch which stood there: but our Saviour and others mean the place of the damned thereby, *Mat.* xviii. 9. because of the dreadful torments there.

L. 406. *Chemos,*) or *Kemos*; *Il. Heb.* i. e. *swift*, or *speedy*, from the swiftness of the sun, which this idol represented. Others say, *hid and concealed*; because of the shameful prostitutions and rites of this idolatry.

L. 407. *Aroar.*) or *Aroer*; *Heb.* i. e. *beat*, or *destroyed and rooted out*; because Jephtha won a memorable battle near it, *Judg.* xi. 33.

Ibid. *Nebo.*) A city and mountain of the Moabites, near to mount Pisgah, 20 miles from Jerusalem eastward, on the east side of the Dead sea, belonging to Sihon king of Og, very good for pasture and cattle, being a mountainous country. Upon this mountain Moses had a fair view of Canaan, died and was buried, *Deut.* xxxiv. 1. and there Jeremy hid the tabernacle, ark, and altar of incense, in a hollow cave, *2 Maccab.* ii. 5.

L. 408. *Abarim.*) A ridge of mountains lying along the east of the Dead sea, belonging to Moab, which part the kingdoms of the Moabi-

tes, Edomites, and Ammonites. Nebo, Pisgah, and Peor were several mountains in this tract, *Numb.* xxxiii. 47. *Deut.* xxxii. 49.

Ibid. *Hesebon*.) The royal city of Sihon or Sehon, king of the Amorites; therefore Sihon is called king of Heshbon, *Deut.* i. 4.

L. 409. *Horonaim*.) Two cities of the Moabites; one was called the upper, and the other inferior or lower, *Isa.* xv. 5. There Sanballat, the bitter enemy of Nehemiah, was born, *Nehem.* ii. 10.

Ibid. *Seon*.) A king of the Amorites, who refused the Israelites a passage through his dominions into Canaan, which occasioned a bloody war; but they vanquished him, and possessed all his country, *Numb.* xxi. 22, 32. He had taken Horonaim from the Moabites; therefore Milton judiciously calls these cities the realm of Seon.

L. 411. *Eleale*.) A town six miles from Heshbon, belonging to Sihon, beyond Jordan to the east, and thirty-six miles from Jerusalem. It fell to the tribe of Reuben after the conquest of these countries, *Numb.* xxxii. 37. It abounded with vines and other good fruits, and was a strong city in the days of St. Jerome; he flourished in the fourth century, and died 420.

Ibid. *Asphaltos*.) or *Asphaltus*. A lake of sulphureous, salt and bitter water in Judea,

where Sodom and Gomorrah stood, thirty-five miles from Jerusalem to the east, about twenty-four leagues long, and six or seven broad. On the east and south it is inclosed with exceedingly high mountains, *viz.* Abarim, Nebo, Pisgah, Peor; on the north with the plains of Jericho; and on the west with the land belonging to the tribe of Judah, Jerusalem, *etc.*

L. 412. *Peor.*) *Baal-peor*, *Baal-pheor*. An idol of the Moabites and Midianites, the same as Chemos, the beastly and obscene Priapus of the Greeks and Romans. An abominable idol, frequently mentioned in holy writ with the utmost abhorrence, as it well deserved. Jeremiah calls it so by way of disgrace, chap. xi. 13.

L. 413. *Sittim.*) or *Shittim*. A place in the plains of Moab, sixty furlongs, or eight miles from Jordan, where the Israelites encamped last under the conduct of Moses; and where they were tempted by the wicked counsels of Baalam to commit fornication with the women of Moab, and to sacrifice to this devil; which provoked God to destroy 24,000 of them. Here grew that wood whereof the ark of the covenant was made, *Exod.* xxv. 10. xxxvii. 1.

L. 418. *Josiah.*) The 18th king of Judah, the pious son of a very wicked father and grandfather. He was a great reformer of religion. He

destroyed all those idol temples and groves, as it was foretold of him by name 360 years before he was born, 1 *Kings* xiii. 2. 2 *Kings* xxiii. 10.

L. 420. *Euphrates*.) The principal of the four rivers of paradise, *Gen.* ii. 14. It is the largest in Asia, and the most famous river upon earth; rising in the mountains of Armenia, the Tigris and many more join it; it waters Mesopotamia, passeth by and through Babylon, renders many countries very fruitful; and, after a course of 2000 miles, discharges itself into the Persian ocean.

L. 422. *Baälim*.) and *Baäl*. This was the first idol in the world, erected at Babylon in memory of Belus or Nimrod, whom Ninus his son and successor deified after his death, and was worshipped all the world over, though under different names.

Ibid. *Astharoth*.) A goddess of the Assyrians, Syrians, Phenicians, Sidonians, Carthaginians, Jews, Greeks, Romans, *etc.* but under different names.

L. 238. *Phenicians*.) A race, who inhabited that country. The people of Phenicia, Palestine, or Canaan, called *the Philistines*.

L. 439. *Astarte*.) From Astoreth, according to the Phenician dialect; and one of their god-

desses. Astarte is Sephora, the wife of Moses, and the moon.

L. 441. *Sidon*.) *Heb. i. e. a fish*; because of the great plenty and riches which the inhabitants got by the trade of fish; or of Sidon, the first son of Canaan, who first built it, *Gen. x. 15. i. e. a hunter*.

L. 446. *Thammuz*.) A goddess, before whom the secret, infamous and obscene rites were performed: or from *Thamuz, Heb. i. e. June*; because the feasts were kept in June. This goddess was Thammuz among the Egyptians, Carthaginians and Jews, but Adonis among the Romans, *etc.*

L. 447. *Lebanon*.) A very long, large, and high mountain in Syria, about 200 miles in length, from Damascus to the Mediterranean sea westward, and the boundary of Canaan to the north, about 120 miles from Jerusalem. It is famous for cedar-trees, which grow only there and in some woods of America.

L. 450. *Adonis*.) An Assyrian idol, the same as Thammuz. The tale is; this Adonis was a fine youth, the son of Cynra king of Cyprus by his daughter Myrrha, beloved of Venus and Proserpina, killed by a wild boar upon mount Lebanon while he was hunting, and much lamented by these goddesses. These women kept a solemn

feast at that time, weeping, lamenting, and beating themselves for his death; afterwards they rejoiced at his return to life. The festival of Adonis was celebrated through Greece, in honor of Venus and Adonis, for two days. See *Potter's Antiq. of Greece*, vol. I. p. 328.

L. 455. *Ezekiel*,) or, *Jehezkiel*. The third of the four great prophets, carried a captive to Babylon with Jechoniah, when he was young: the son of Buz, a very learned priest.

L. 462. *Dagon*,) A god of the Syrians and Philistines, who got vast riches by fish; which they ascribed to this idol. It was half a fish and half a man.

L. 464. *Azotus*,) or *Ashdod*. A sea-port town in Palestine between Joppa and Ascalon, twenty-two miles from Jerusalem to the west, and one of the five chief governments of the old Philistines. This city was so strong, that it held out a siege against Psammiticus king of Egypt, in the time of Manasses king of Judah, for twenty-nine years; and so did also the city of Messina in Sicily for thirty years against the Lacedemonians: these are the longest sieges mentioned in history.

L. 465. *Gath*,) One of the chief cities of the Philistines upon the sea, very rich and powerful, distant from Jerusalem about thirty-four miles.

to the west, and famous for the birth-place of that giant Goliath, and others of his huge, terrible family.

Ibid. *Ascalon*.) From Ascalus a Lydian, who is said to have founded it. Another of the chief cities of the Philistines on the same sea, thirty miles from Jerusalem to the west.

L. 466. *Accaron*,) or *Ekron*; a city on the south of Gath, about thirty-six miles from Jerusalem to the west.

Ibid. *Gaza*,) now *Gazra*: A city of Palestine in Asia, near the confines of Idumea, whither Cambyzes of Persia sent those treasures which he had prepared for the Egyptian war. But it was called so many ages before, *Gen. x. 19.* or rather *Heb. i. e. a strong tower*, being a very strong and rich place; and also *Constantia*, because Constantine the Great gave it to his sister Constantia. It stands about two miles from the sea on the river Bezor, near Egypt; therefore our author here calls it the frontier-bounds of those countries, forty miles from Jerusalem towards the south-west, and was one of the best cities the old Philistines possessed.

L. 468. *Damascus*.) *Heb. i. e. drinking blood*; because there Cain slew his brother; or the habitation of Sem, because he dwelt thereabout, as also Adam and Eve, when they were expel-

led Paradise, as it is reported; or from Eliezer of Damascus Abraham's chief servant, *Gen. xv. 2.* whom others take to be the founder of it. The metropolis of all Syria, 160 miles from Jerusalem to the north, very beautiful, pleasant, fertile, and well-watered by seven rivulets. It is the oldest city upon earth, built soon after the flood, and was in the early days of Abraham, but now it is sorely decayed, and called *Damas* by the Turks, by a contraction of the old name.

L. 469. *Abbana*,) or *Abana*; a river, which runs down mount Libanus among many rocks and stones, is very rapid, broad, and turbid; the chief river that runs by the west and south sides of Damascus, and through it, into a great lake hard by. The fish in it are unwholesome.

Ibid. *Pharphar*,) or *Pharpar*. Another of the rivers of Damascus, or rather one of the three arms of the *Abbana*, now the *Farfar* and *Chrysorrhoe*, *Gr. i. e. running with gold*, because gold is found in the sands of that river. Some say these are but two branches of the *Barraday*.

L. 471. *Leper*,) a leprous man, full of scabs or scales; one that is infected with the leprosy. Here, Naaman the Syrian. This whole history is recorded, *2 Kings v. 1.*

L. 472. *Ahaz*,) An idolatrous king of Judah,

and the father of the good Hezekiah. He was the 14th king, about *A. M.* 3205, 762 years before Jesus Christ, and reigned sixteen years. He caused Urijah the chief priest to set up an idolatrous altar, close by the altar of God, whereof he took the pattern from that at Damascus, *2 Kings* xvi. 10. which was strictly forbidden by the divine law.

L. 478. *Osiris*.) A king and philosopher of Egypt, about *A. M.* 2500, who first taught the Egyptians husbandry, tillage, *etc.* for which they built him a temple at Memphis, and worshipped him under the form of an ox. Some think this was Mizraim, their father and founder. He is the same as Bacchus among the Greeks and Romans, and Adam wrapt up in a fable.

Ibid. *Isis*.) The wife of Osiris, and queen of Egypt, which were both deified after death.

Ibid. *Orus*.) The son of Isis, another king of Egypt, deified after his death. He represented the sun, presided over the hours, and was the god of time.

L. 485. *Bethel*.) A city in the tribe of Benjamin, eight miles north from Jerusalem. At first it was called *Luz*, *Heb.* i. e. *a nut-tree*, because many of them grew thereabout; but Jacob called it *Bethel*, in memory of God's glorious appearance to him there, *Gen.* xxviii. 19.

Ibid. *Dan*.) A city on the north of Canaan, at the foot of mount Libanus, and 104 miles from Jerusalem. It was first called *Leshem*, or *Lais*, i. e. *a roaring lion*, because many lions abounded thereabout. When the Danites took and demolished it, they called it *Dan*, in memory of their father, *Judg.* xviii. 29.

L. 487. *Jehovah*.) It denotes the essence of God, is the peculiar and an ineffable and most mysterious name of the Deity, and can hardly be translated into any language. Ten names are ascribed to him in the Hebrew, but this is the chief, and most expressive of his infinite nature, if it could be expressed. See *Psal.* lxxxiii. 18. A name that the Jews never pronounced, lest it should be profaned; we translate it *Lord*.

L. 495. *Eli*.) or *Heli*; a judge and high priest of Israel, about *A. M.* 2840. He was a good man, but too indulgent to his sons, Hophni and Phinehas, which was their destruction, 1 *Sam.* ii. 22, 23. He judged Israel forty years, and died suddenly, being ninety-eight years old, 1 *Sam.* iv. 15, 18.

L. 503. *Sodom*.) or *Sedom*; the capital of several cities in the plains of Jordan, which God destroyed by fire and brimstone from heaven, as a just vengeance upon their idolatry, luxury,

and such wickedness as the laws of God made to be punished with the most ignominious death. *Gen. xix. 24.* *Obs.* That plain was called *Pentapolis*, *Gr. i. e. five cities*, because there were so many cities in it, *viz*, Sodom, Gomorrah, Admah, Zeboim, and Zoar.

L. 504. *Gibeah*,) or *Gibeon*; a metropolitan city of the tribe of Benjamin, situated upon a mountain four miles from Jerusalem towards the north. The citizens were sons of Belial, most abominable and wicked wretches, without the least fear of God. This was the birth-place of Saul the first king of Israel.

L. 508. *Javan*.) He was the fourth son of Japheth, and the grandson of Noah. He and his posterity first peopled that part of Greece which was called *Ionia* from him. So Alexander the Great is called *the king of Javan*, *Dan. viii. 21.* See *Gen. x. ii.* And the Tartars call Greece *Javan* from hence.

L. 510, *Titan*.) XIV. *Heb. i. e. born of the earth*; because he and all these other gods were said to be born of heaven and earth. This fable signifies the sun.

L. 512. *Saturn*.) The most ancient of all the heathen gods, the youngest son of heaven and earth, whom the poets made the grandfather of

all the gods, and father of Jupiter. In the Greek, *Kronos*, i. e. *the god of time*.

L. 513. *Rhea*.) The daughter of heaven and earth, the wife and sister of Saturn, the mother of Jupiter: she is also called *Sylvia* and *Ilia*. This fable represents Eve and the earth, which floweth with abundance of all good things, for the use and comfort of mankind.

L. 514. *Crete*.) At first it was called *Curete*, from the Curetes, *Gr.* i. e. *shorn*; because they cut off all the hair of their heads; they came from Palestine. The Greeks called it *Hekatomopolis*, i. e. *the island with 100 cities*.

L. 515. *Ida*.) *Lat.* from the *Gr.* i. e. *a prospect*; because upon it one had a fair view of the whole island of Crete, the adjacent countries and seas.

L. 516. *Olympus*.) It is the name of several mountains; but here, of that between Thessaly and Macedon, so high, that no clouds or darkness appeared upon it; and it was covered with snow, therefore it is called *cold*. The poets used it for heaven, and said, that Jupiter reigned there; therefore, he is called *Jupiter Olympius*.

L. 517. *Delphian*.) of *Delphi*, from *adelphoi*, *Gr.* i. e. *brothers*; because Apollo and Bacchus, both sons of Jupiter, were worshipped there; or from Delphos, the founder of it. It was very

ancient, and flourished 100 years before the Trojan war. The first, most magnificent, and richest of all the oracles of Apollo, and of all the other gods.

L. 518. *Dodona*.) Because it was built by Dodon, the son of Javan, and grandson of Japheth, the captain of a colony which first inhabited that part of Epirus, *Gen. x. 4*.

L. 520. The *Adriatic sea*.) now the gulf of Venice or Illyria, which separates Greece and Illyricum from Italy. Saturn passed over it when he fled into Italy, where he propogated the Phenician and Grecian idolatry, arts and sciences; for which he was entertained by Janus the king of it, and deified after his death.

L. 534. *Azazel*.) or *Gnazazel*. The scape-goat, which bore all the sins of the people into the wilderness, and died there, *Lev. xvi. 10*. A type of Christ: But others take it for a devil; therefore *Milton* very properly makes him to be Satan's standard-bearer in chief.

L. 552. *Heroes*.) Great and illustrious men, renowned for their valor, wisdom, or virtuous deeds, for which they were deified and highly celebrated after death; as Jason, Achilles, Hercules, *etc.*

L. 578. *Thebes*.) A famous city of Beotia in

Greece, built by Cadmus, or at least the citadel of it, which was called *Cadmea* from him.

Ibid. *Ilium*, *Ilion*, and *Ilios*,) from Ilus the fourth king of Troy, who enlarged it, and gave it that name. It is called also *Troy*, from Tros, the second king; founded by Erychthonius, about *A. M.* 2574. The city of Troy in Phrygia, in the lesser Asia, three miles from the Egean sea, upon the river Xanthus, near mount Ida.

L. 580. *Arthur*.) King Arthur was crowned, *A. D.* 516. and was a famous hero in old British history.

L. 581. *British*,) of *Bretain*, the land of tin: or *Brit*, i. e. *painted*; because the old Phenicians dug tin out of Cornwall, *etc.* and the old Britons painted themselves with woad, *etc.* to make themselves appear more terrible in war, as the Picts in Scotland did, and the wild Americans do to this day.

L. 583. *Jousts*,) which was a very ancient diversion, when the combatants mounted on horseback, armed, adorned with feathers, and lances in their hands, run at one another in full gallop, one on one side, and the other on the other side of a low rail.

Ibid. *Aspramont*.) A rough, rocky mountain; a feigned name in romances.

Ibid. *Montalban*.) A mountain distant twelve

miles from Rome in Italy ; whereon the decisive combat was fought between the three Horatii on the side of the Romans, and the three Curiatii, on that of the Albans.

L. 584. *Damascus.*) For therein it is said that Cain and Abel the first heroes fought for life and death, *Gen. iv. 8.*

Ibid. Marocco.) The Romans call it *Mauritania*, i. e. *the country of the Mauri*, whom we call *Moors* and *Blacks*.

Ibid. Trebisonde.) or *Trabisonde*; by the Greeks, *Trapeza*, i. e. *a four-footed stool*; because it resembles that. The capital city of Capadocia, and the seat of a Turkish governor, near the Euxine sea.

L. 585. *Afric.*) for *African*, from *Africa*.

L. 586. *Charlemain.*) Fr. i. e. *Charles the Great*. In the *Teut.* and *Sax.* it signifies *strong, stout, valiant*. A mighty hero, a valiant and pious prince, born *A. D. 742*. He was king of France; and made emperor of Germany, *A. D. 800*. Crowned at Rome by Pope Leo III. with the title of *Caesar Augustus*, and the two-headed eagle, to signify the Roman and German empire, which he possessed in great part.

L. 587. *Fontarabbia.*) A very strong fort and city on the frontiers of Spain and Biscay, on the mouth of the river Ridossa, near St. Sebastian,

and well fortified on the borders of France, which hath frequently besieged it, but in vain. *Obs.* This expedition and fall of Charles the Great, with his nobles at Fontarabbia, related by Mr. John Turpin, is entirely false and fabulous. But poets do not regard exactness of history nor chronology, provided a fiction may help them out, and please their readers.

L. 589. — — *be above the rest, etc.*) What a noble description is here of Satan's person! and how different from the common and ridiculous representations of him, with horns and a tail, and cloven feet! and yet Tasso hath so described him, Canto IV.

L. 633. *Hath emptied heav'n.*) It is conceived that a third part of the angels fell with Satan, according to Rev. xii. 4. "And his tail drew the third part of the stars of heaven, and cast them to the earth." and this opinion Milton hath expressed in several places, II. 692 — 710. VI. 156: but Satan here talks big, and magnifies their number, as if their *exile had emptied heaven.*

L. 676. *Pioneers,*) or *Pioniers*; Laborers going before an army, to dig up trenches, to level ways, undermine castles, *etc.*

L. 678. *Mammon.*) The god of plenty and wealth among the Phenicians, Hebrews, *etc.*;

the Pluto of the Greeks and Romans. He is beautifully painted here, and his name is repeated, to add the greater force to the sense.

L. 682. *Pavement*.) A paved floor, a causeway, a ground-room in a house.

L. 694. *Babel*.) *Heb. i. e. confusion*; because God there confounded the language of those impious builders of that tower, *Gen. xi. 1, 10*. From thence comes *babble*, i. e. *to speak nonsense*, or words that are not understood by other men. The walls of Babylon, and the pyramids of Egypt near Memphis, are two of the seven wonders of the world, lasting and mighty monuments of human art and power; but in nothing comparable to those of the fallen angels, as appears from their infernal hall in hell.

L. 711. *Rose like an exhalation*.) The sudden rising of Pandemonium is supposed, and with great probability, to be a hint taken from some of the moving scenes and machines invented for the stage by the famous Inigo Jones.

L. 713. *Pilasters*, etc.) One of the greatest faults of Milton is his affectation of showing his learning and knowledge upon every occasion. He could not so much as describe this structure without bringing in I know not how many terms of architecture, which it will be proper for the sake of many readers to explain *Pilasters round*,

pillars jutting out of the wall, *were set, and Doric pillars*, pillars of the Doric order; as their music was *to the Dorian mood*, l. 550, so their architecture was of the Doric order; *overlaid with golden architrave*, that part of a column above the capital; *nor did there want cornice*, the uppermost member of the entablature of the column, *or freeze*, that part of the entablature of columns between the architrave and cornice, so denominated of the Latin *phrygio*, an embroiderer, because it is commonly adorned with sculptures in basso rilievo, imitating embroidery; and therefore, the poet adds, *with bossy sculptures graven; the roof was fretted gold*; fret-work is fillets interwoven at parallel distances. This kind of work has usually flowers in the spaces, and must glitter much, especially by lamp light, as Mr. Richardson observes.

L. 717. *Babylon*.) A very noble and ancient city in Chaldea, upon a vast plain, built near the old tower upon the Euphrates: It was founded by Nimrod before the separation and confusion of languages, *Gen. x. 10*. Therefore, that country is called *the land of Nimrod*, *Micah v. 6.*; but was augmented, beautified, and fortified by Ninus, Semiramis, Nebuchadnezzar, *etc.*; and that is the reason why several historians a-

scribe the foundation of it to different princes. It was the metropolis of Assyria, till Seleucia eclipsed the glory of it, and the first seat of monarchy in the world. The walls of it were sixty miles in circuit, fifty cubits high, and eighty-seven feet thick, so that several coaches might pass upon them, and esteemed one of the seven wonders of the world.

L. 718. *Grand Cairo.*) *Alcairo*, or *Alcahera*; *Arab.* i. e. *victorious*, or *triumphant*; because Muazzus founded it in the ascendant of Mars, who conquers the world. Others from *Al*, *the*, and *Ker*, *city*, i. e. *the city*, by way of eminence. The French call it *Grand Cairo*, i. e. *the great city*.

L. 720. *Belus.*) The son of Nimrod, the second King of Babylon, and the first man that was deified after death. He began to reign *A. M.* 1879, and died *A. M.* 1914.

Ibid. *Serapis.*) The same as Apis, in the old Egyptian language, from *Ab*, *Heb.* i. e. *a father*; for Joseph said, I am a father to Pharaoh, *Gen.* xlv. 8. An ancient king and god in Egypt, thought to be Joseph in fable.

L. 721. *Assyria.*) from Assur the son of Sem, *Gen.* x. 11. 12. A large and fertile country in Asia, joining to Chaldea, Mesopotomia, Armenia, *etc.* where the first grand monarchy was founded

about 115 years after the flood, and continued for 1300 or 1400 years.

L. 729. *Naphtha*,) or *Naptha*; a kind of fat, chalky, and bituminous clay, of a dark color, that takes fire sooner than brimstone; it will draw fire to it from afar, and is not soon quenched. Famous springs of it are at Baku in Persia; they use it instead of lamp oil in their fireworks. It yields a great revenue to the emperor of Persia.

Ibid. *Asphaltus*) A kind of fat burning clay, like pitch, found in pits, and abounding near Sodom and Babylon.

L. 737. *Hierarchy*.) Here, the most glorious government of the holy angels in heaven. It consists, as some say, of nine orders, which are divided into the highest, middle, and lowest, viz. 1. Seraphims, Cherubims, and Thrones. 2. Dominions, Principalities, and Powers. 3. Virtues, Archangels, and Angels.

L. 739. *Greece*.) An ancient and noble country in Europe, upon the Mediterranean and Egean seas, and highly celebrated in history.

L. 740. *Mulciber*.) Vulcan, Jupiter's son and founder, and god of the smiths. Vulcan is Tubal-Cain, Gen. iv. 22.: his falling from heaven is nothing else than the history of the fallen angels

dressed up in a poetical fable, which they had by long tradition from Noah, Moses, *etc.*

L. 745. *Falling star.*) It is a fiery meteor, gendered in the air, which appears like a sky-rocket, and flieth about; but when the sulphureous spirits of it are consumed, it falleth, flashing like a real star; therefore, the vulgar fancy it to be one; which is really impossible in nature.

L. 746. *Lemnos.*) A large island in the Archipelago, 600 miles round, opposite to mount, Athos, dedicated to Vulcan; because in his fall, the poets say, he pitched there, continued in it, wrought at the trade, and made Jupiter's darts. Here he had a temple, and was adored as a god.

L. 756. *Pandemonium.*) The infernal court or palace of all the demons or devils. *Obs.* Milton's pregnant imagination, wit, elocution, and learning, in the composition and description of this court, have far outdone Ovid's in his description of the palace of the sun, and of all other ancient poets; so that nothing extant among them comes up to this.

L. 778. *Giants.*) The poets feigned they were the sons of Titan and the Earth after the deluge, who made war with the gods. Men of extraordinary stature. That there were such be-

fore the flood, and since, is evident, from Gen. vi. 4. Numb. xiii. 33. Deut. iii. 11.

L. 779. *Dwarfs*.) Persons of a most low stature, little and small people. Such are the Laplanders, and some little men and women in all places.

L. 780. *Pygmies*.) People, who did not exceed a cubit, or a foot and half at most in height. A little people, said to live on the mountains of India or Africa, who had children at five years of age, died about eight, and hid themselves in caves for fear of the cranes, which swallowed them up whole; they had every thing in proportion to their stature and length of days.

L. 781. *Fairy elves*,) from *elf*, *hobgoblins*, mischievous and fantastical spirits, haunting the woods and desolate places; of whom old women tell strange fables.

L. 796. *Demi-gods*) Inferior gods among the Romans, i. e. *half-gods*. Here, the chiefs or captains among the fallen angels, met in this infernal council.,

N. B. This book contains more of the Hebrew, Arabic, Phenician, and other oriental languages; more antiquity, history, both divine and human, mythology, or fables of the poets; more ancient geography, *etc.* than any of the following books; although the whole poem is filled with more

learning of every sort than is contained in any one volume extant, in the most sublime, elegant, well-connected, and short compass. The characters and speeches of the devils are wonderful and astonishing, most proper and masterly; but his description of the Pandemonium transcends all human learning.

BOOK II.

L. 2. *Ormus*,) from Armuza, a town of Carmanica in Persia, near it. It was first called *Orgis*, then *Geru*. A rocky island in the mouth of the Persian gulf, 12 miles from the nearest shore of Persia, 15 miles round, producing nothing but some wood and salt, and hath not a drop of fresh water in it. It was formerly a kingdom, and had a large territory in Kirman. The Portuguese took it, *A. D.* 1501, built a strong city and castle upon it; then it became the glory of islands, and one of the richest upon earth, from their vast traffic with India, Persia, Arabia, *etc.*

Ibid. *India*,) from the great river Indus, called *Scind*, by the natives, Tartars, and others, which divides it from Persia on the west; or from Hadoran, the fifth son of Joktan, who first peopled it, Gen. x. 27; therefore in scripture it is called *Hodu*, *Havilah*, or *Chus*, i. e. *beautiful and*
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worthy of praise; because it is an exceedingly fine, rich country; by the Arabs, *Hynd*; by the natives, Persians, *etc.* *Hindostan*; i. e. *the country of the blacks, or swarthy people*; but by us, *the empire of the Great Mogul, and the East Indies*. It is the largest (except China) and the richest empire upon earth, about 1680 miles in breadth. It lies between China on the east, and Persia to the west, and upon the Indian ocean, and contains thirty-seven kingdoms, besides innumerable islands.

L. 176. *Cataracts*.) Water-falls in rivers from high rocks, as those of the Danube and Nile, which make the inhabitants deaf for three leagues, through the hideous noise of their fall. Many such are in the great river Tornea in Lapland, and in most rivers that descend from high rocky mountains; but the cataract of Niagara near New-York in North-America is the greatest in the world, being heard above thirty miles off, for the fall of it is several hundred feet deep. Mr. Cockburn saw one in South America 600 feet high, and heard the noise of it two days before they came to it, *Journey*, p. 224. Here, the sluices of hell-fire let upon the fallen angels.

L. 243. *Hallelujahs*.) Songs of praise to God; rather an invitation to do so. This word is much used in the Psalms, and other books of

the Old and New Testament, in the Jewish, Grecian, and other liturgies. It is the incessant exercise of angels of the presence, and will be that of all the redeemed for ever and ever in heaven. See Rev. xix. i. The Greeks write it *Allelujah*.

L. 294. *Michael*.) One of the arch-angels frequently mentioned in holy scripture, for his good services to the church; the guardian angel of the Jews, Dan. x. 13. and Christian church, Jude, ver. 9. Rev. xii. 7.

L. 306. *Atlas*.) A mountain of Mauritania in Africa, so high that the top of it reached the clouds; and the poets said, that it supported the heavens.

L. 310. *Thrones*.) The third order of holy angels, such as have royal seats and dignities above others; they are also called chief princes, Dan. x. 13.

L. 311. *Virtues*.) The seventh order of the holy angels, such as have an excellent valor and might to execute the decrees, and orders of God upon earth, and in the other worlds. Here, such chiefs among the devils who had that royal dignity conferred upon them, at their creation but lost it by sin.

L. 344. *Arbuscade*.) A military term; a body of men hid in a wood, ready to rush out upon an enemy unawares. This stratagem in war was first directed by God himself; see Josh. viii. 2.

L. 367. *Puny.*) Little, mean, infirm, younger. Here man is so called by Beël-zebub, in contempt and derision, because man was created after the angels.

L. 397. *Zone.*) *A belt or girdle*; because it girds the world. An astronomical term. Astronomers divide the heavens into five zones; one is extremely hot, between the two tropics; two are temperate, between the two tropics and the polar circles; and two are extremely cold, between the two polar circles and the two poles.

L. 530. *Olympian.*) of *Olympus*. The Olympic games of Greece were instituted by Hercules, and celebrated near the city Olympia in Peloponnesus, in honor of Jupiter Olympus's father, on the second month after the fourth year, every fifth year, or every fiftieth year, monthly for five days together; because the Dactili were five brothers, who settled in Elis, and instituted the solemnity. In these the valiant youths exercised themselves, at running, whirlbating, quoiting, jumping, and wrestling, for high rewards: but women were not suffered to be at them.

Ibid. *Pythian.*) These games were instituted in honor of Apollo, who shot a huge serpent called *python*.

L. 542. *Hercules.*) The son of Jupiter and

Alcmena, and grandson of Alceus. After many mighty deeds, called his twelve labors, he ran mad, by putting on a poisoned vest, stained with the blood of Nessus the centaur, whom he had killed with a poisoned arrow, for a foul affront offered to his wife: Nessus in revenge persuaded her to put it upon Hercules, as an antidote to the love of other women; when he put it on he ran mad, burnt himself to death, and was afterwards deified.

L. 544. *Thessaly*,) from *Thessalus*, one of the ancient kings; Pelasgia, when the Pelasgi settled there.

L. 545. *Lichas*,) A country of the giants, men of a large stature.

Ibid. *Eta*,) from Etus, a giant, who dwelt on it, and destroyed all before him; a very high mountain, dividing Thessaly from Macedonia, whereon Hercules burnt himself to death: hence the poets call him *Eteus*, and from which he threw Lichas into the sea, though many miles distant from it; now Banuia. Near it are the famous straits, called *Thermopylae*, twenty-five feet broad.

L. 577. *Styx*,) The poets feigned four rivers in hell, to whom they gave names, from such horrible poisonous and deadly springs as were known to them, to set forth the dreadfulfulness of

future torments. They say this river ran nine times round hell.

L. 578. *Acheron*,) or *Acherus*. A poisonous spring in Peloponnesus. This fable implies death, the king of terrors.

L. 579. *Cocytus*,) It is said to have swelled with the tears of the tormented. Homer places it in Cimmeria, (which is Scythia, now Tartary,) and makes hell to be there, because of the blackness and darkness of that country.

L. 580. *Phlegethon*,) or *Phlegeton*: The waters of it are said to boil for ever. This is the last of the rivers of hell, as the poets represented it.

L. 583. *Lethe*,) A river of Africa, which, after a long course, hides itself under ground, and appears again; wherefore antiquity feigned, that all the dead drank a draught of its waters before they entered hell; which made them forget all their past sorrows. The fable is death, when all the pleasures and pains of life are quite forgotten.

L. 584. *Labyrinth*,) A building full of turnings and windings, so that it was very difficult for one to get out of it; a maze.

L. 592. *Serbonian*,) of *Serbon*, or *Sirbon*; Strabo calls it *Serbonis*; Ptolemy and Pliny, *Sirbonis*. Strabo ignorantly takes this for the

lake of Sodom. A bog or lake upon the utmost borders of Palestine and Egypt, fifty miles from Arabia; now *Lago di Teveso* by the Italians, *Bayrena* by the natives, and *Barathrum* by the Latins, i. e. *a deep gulf*.

L. 593. *Damiata*,) or *Damieta*. A town in Egypt upon the mouth of the Mediterranean sea, and the most easterly bank of the Nile, near old Pelusium, which also signifies dirt; because both are situated in a dirty clay soil.

Ibid. *Casius*,) or *Cassius*. A sandy mountain on the farther side of Pelusium, near the Serbo-
nian bog, between the Red sea and the Mediterranean sea, extending southward to Arabia Petrea.

L. 595. *Burns frore*,) *Frore*, an old word for frosty. The parching air burns with frost. So we have in *Virg. Georg. I. l. 93*.

— *Boreae penetrabile frigus adurat*:

And in *Ecclus xliii. 20, 21*. “When the cold north-wind bloweth — it devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.” And is not the expression used by the Psalmist of the like nature? “The sun shall not burn thee by day, nor the moon by night,” *Psal. cxxi. 6*. in the old translation and the Septuagint.

L. 611. *Medusa*.) The daughter of Ceto Phoreas, a king of Corsica and Sardinia, very beautiful, having golden hair, of which she was exceedingly proud, and contented with Minerva; for which the goddess turned it into snakes; which were so terrible, that they turned all that beheld them into stones. Perseus cut off her head, that it might not destroy the whole country; and as he carried it through Africa, the drops of blood became serpents: Hence they say, it is infested with swarms of serpents, and other venomous creatures, above other parts of the world.

Ibid. *Gorgonian*.) of the Gorgons. The Gorgons were so called from Gorgon, a venomous beast in Africa; they were the three daughters of Phecus, viz. Medusa, Steno, and Euryale: so called from their savageness, because they killed at the very sight.

L. 614. *Tantalus*.) The son of Jupiter and Plota. He killed and dressed up his son Pelops to the gods at a feast; for which they condemned him to hell, where he was set in water to the chin, with apples bobbing at his lips; yet could taste of neither.

L. 620. *Alp*.) for *Alps*, by a figure of rhetoric, Lat. i. e. *white*; because they are always white with snow, or high. A long range of

loftly and steep mountains, which parts Italy and Germany and France.

L. 628. *Hydras*.) Hydra is a monstrous and excessive water-serpent, feigned with fifty heads. It is said that Hercules tamed this monster in the lake Lerna, between Argi and Mycene.

Ibid. *Chimaeras*.) A chimaera was a fabulous monster, said to have had the head of a lion, the belly of a goat, and the tail of a serpent. It was only a mountain of Lycia, a branch of the mount Taurus in Asia, whose top did cast out flames, and abounded with lions; in the middle there was good pasture for goats, and at the bottom of it were many serpents.

L. 637. *Equinoctial*,) of the *equinox*, Lat. i. e. *equal nights and days*. An astronomical term.

L. 638. *Bengala*.) The ancient name was *Beng*, i. e. *water*; for as the waters overflow some parts of that country, the people made their fields into beds of fifteen yards square, and two yards high, which they called *Ala*; hence came *Bengala*, i. e., *an overflowed country*.

L. 639. *Ternate*.) The chief of the five Malacco or Molucca islands in the East-Indian sea, by which the Europeans sail to and from the East-Indies, viz. Ternate, Tidore, Machian, Moties,

and Bachian. They lie near the line, and abound with spices.

Ibid. *Tidore*,) or *Tidor*; Another of the Molucca islands, near to Ternate, separated only from it by a narrow channel.

L. 641. *Ethiopian*,) of *Ethiopia*, Lat. Gr. i. e. *burnt in the face*. Heb. *Chus*, i. e. *black*; from Chus, the son of Cham, who first peopled it. Ethiopia is a large hot kingdom of Africa, in the torrid zone; therefore, the people are sun-burnt, tawny, and black; about 3600 miles in length, and 2180 in breadth.

Ibid. *Cape*,) A geographical term. An high mountain or head-land running into the sea.

L. 648. — *Before the gates there sat*, etc.) Here begins the famous allegory of Milton, which is a sort of paraphrase on that text of the apostle St. James, ch. i. 15. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth for death."

L. 655. *Cerberean*,) belonging to Cerberus; Lat. Gr. i. e. *a devourer of flesh*, i. e. as wide as those of Cerberus; the dog who kept the gates of hell, who had three, some say fifty, and Horace says 100 heads; signifying his greedy and devouring nature. The fable represents time, which devours all things; the three heads, time past, present, and to come.

L. 660. *Scylla*.) Scylla was a frightful rock in the sea between Italy and Sicily, so called from Scyllio, a castle on the Italian shore, upon which the waves made a noise like the barking of dogs, which terrified sailors.

L. 661. *Calabria*.) A very fine fruitful country, on the utmost part of Italy, facing Sicily, and divided from it by a narrow strait.

Ibid. *Trinacrian*.) or *Sicily*. It was so called from the Sicani and Siculi, who were the ancient inhabitants.

L. 665. *Lapland*.) from the ancient Lupiones, or Loppi; i. e. *silly*, *sottish*, and *rude*. The natives call it *Lapmark*; the Germans, *Lapland*; the Muscovites, *Lappi*; for they are an illiterate people, void of all arts and sciences, gross heathens.

L. 671. *Furies*.) i. e. *madness*, and *rage*; The three furies of hell were imagined to be the tormentors of the damned, and painted with snakes about their heads and eyes sparkling with fire, with burning torches in their hands, tormenting the souls of the wicked in hell; and their names implied dread and terror.

L. 678. — *God and his Son except, Created thing nought valu'd he, nor shunn'd*.) This appears, at first sight, to reckon God and his Son among created things; but *except* is

used here with the same liberty as *but*, L. 333, and 336; and Milton has a like passage in his prose works, p. 277. edit. Tol. *No place in heaven and earth, except hell.* Richardson.

L. 701. *Scorpion.*) A scorpion is a black, short, and very poisonous serpent, with a small head like a crawfish, and a long tail with six or seven knots, wherewith it kills men and beasts.

L. 709. *Ophiuchus.*) An astronomical term. A northern constellation, called also *the serpent*, representing a man holding a serpent in his hand, and consists of twenty-nine stars, according to Ptolemy. The fable is taken from Hercules, who squeezed two serpents to death in his cradle.

L. 710. *Arctic.*) An astronomical term. The northern circle, where there are two stars that go by this name near the north pole, *the great bear*, and *the little bear*. The opposite pole is called *antartic*, or the southern pole.

L. 716. *Caspian,*) from the Caspii, an ancient people who dwelt upon the south side of it. The Caspian sea is not a sea properly so called, nor a bay of the northern ocean, as the ancients thought, but a lake, and the greatest in the world. It lies between Persia, Tartary, Georgia, and Muscovy, about 3000 miles in compass; for though the Volga, (which alone

discharges more water in a year than all the other rivers in Europe,) and 100 rivers besides run into it, yet it hath no visible outlet; therefore some think it riseth in the Persian gulf, after running under ground above 2000 miles.

L. 904. *Barca*,) from Amilcar Barca, the father of Hannibal, who is said to have founded it. A large, sandy, barren, and dry country in Africa, so called from the capital city of it, lying on the west of Egypt, on the Mediterranean sea, between Egypt and Tripoli, 600 miles from east to west, and 120 miles from south to north. Others call it the *Sandy Lybia*. The chief city is 550 miles from Alexandria in Egypt. Barca separates Egypt from Cerene.

Ibid. *Cyrene*,) from *cyreno*, i. e. *a fountain*, which springs from a mountain of the same name there; a very barren sandy province of Lybia, towards the great Syrtis, lying upon the Mediterranean sea near Egypt. Cyrene was built by Battus the Lacedemonian, from whom the inhabitants were called *Battide*, and gave the name to the whole country. It strove once with Carthage for some privileges. In the most southern part of it stood the famous temple of Jupiter Ammon, and was the birth-place of Simon, who carried our Saviour's cross to mount Calvary, *Matth. xxvii. 32*. Cyrene was also called

Pentapolis, Gr. because it contained five fine cities of old.

L. 922. *Bellona*.) Lat. i. e. *the goddess of war*; a deity among the old Romans; the mother, sister, and wife of Mars.

L. 926. *Axle*.) A geographical term; an axle-tree. Here, an imaginary line drawn through the centre of the earth from the north to the south pole, upon which the earth is supposed to move in its diurnal motion from east to west.

L. 943. *Gryphon*.) *griffin*, or *griffon*. A fabulous, terrible, and rapacious bird, said to be partly like an eagle, partly like a lion.

L. 945. *Arimaspian*.) A people of Scythia or Little Tartary in Europe, said to have had one eye. The truth is, they were expert archers, who shut one eye, that they might with the more exactness hit the mark. Alexander the Great subdued them.

L. 964. *Orcus*.) from the Gr. i. e. *an oath*, because the supernal gods made their oaths by *Orcus*, as well as by *Styx*, another name of hell.

Ibid. *Hades*.) A dark, hidden, and invisible place, the same as *orcus*, or hell, in holy writ and sacred authors. It is esteemed to be the general receptacle of all souls departed this life

in a state of expectation till the day of judgment.

L. 965. *Demogorgon*,) from the Gr. i. e. *beholding the gorgon*, which none could do but he; for she turned all things that looked on her into stones.

L. 1013. *Pyramid*.) A geometrical term. A pyramid is a heap of square stones, rising up like a flame of fire in four squares. There are about 80 pyramids near Grand Cairo in Egypt, the wonder of the world to this day, though they have stood 4000 years, and may continue as long again; three of them are very large, besides many small ones. The Arabs call them *Dgebel Pharaon*, and the Turks *Pharaon Deglary*, i. e. *Pharaoh's hills*. Mr. Lucas saw above 20,000 pyramids near Cesarea in Lesser Asia.

L. 1017. *Argo*.) Gr. i. e. *swift*; because of her swift sailing, being rowed with fifty oars, which was a new invention of Jason; or from the builder of it; and Cicero derives it from the Argives, or Greeks who sailed in it. The ship wherein Jason and other valiant Greeks made a famous expedition to Colchos, now Mingrelia, Georgia, and Iberia, upon the Pontus, to bring from thence the golden fleece into Greece.

L. 1018. *Bosphorus*,) *Bosporus*, or *Bosperus*.

A passage into the Euxine sea by Constantinople, through which Jason passed with much difficulty and danger in his voyage. It is so narrow that cattle swim over it, and they hear the cocks crowing and dogs barking from one side to another. Now *the streights of Constantinople*.

L. 1019. *Ulysses*,) contracted from his original name, *Odusseus*, Gr. i. e. *the public road*; because his mother, overtaken in a violent rain, was delivered of him on the highway. The son of Laërtes, prince of Ithaca and Dulichia, islands in the Egean sea; an eloquent, cunning Greek, celebrated by Homer, Virgil, Ovid, *etc.*

L. 1020. *Charybdis*,) A very dangerous part of the sea of Sicily, between Messina and Italy, where divers ships have been sucked in, and Ulysses had much ado to escape drowning.

L. 1023. *But he once pass'd, etc.*) Dr. Bentley would throw out here eleven verses, as if they were an interpolation: but the foregoing words, containing a repetition of what went before them, *with difficulty and labor he*, have no force nor propriety, unless it be added (as it is in these verses) that some others afterwards went this way with more ease. *Pearce*.

It is evident that these lines are Milton's, and cannot be an interpolation of the editor: but yet I am afraid we cannot so easily get over the

doctor's other objection, that this same bridge is described in Book X. for several lines together, poetically and pompously, as a thing untouched before, and an incident to surprise the reader; and therefore the poet should not have anticipated it here. Let the lines themselves be approved; yet it must be allowed, it is wrong conduct and want of oeconomy for the whole poem. And we cannot recollect a parallel instance in Homer or Virgil, or any authorized poet. *Newton.*

L. 1049. *With opal tow'rs.*) With towers of precious stones. *Opal* is a stone of divers colors, partaking of the carbuncle's faint fire, the amethyst's bright purple, and the emerald's cheering green. *Hume and Richardson.*

L. 1050. *Sapphire.*) A very clear, hard, and precious stone, of the color of the sky, with sparkles of gold, and the hardest next to a diamond. It was put into the breast-plate of the high priest, Exod. xxviii. 18. Rev. xxi. 19.

BOOK III.

L. 1. *Hail, holy light,* etc.) Our author's address to light, and lamentation of his own blindness may perhaps be censured as an excrescence

or digression not agreeable to the rules of epic poetry; but yet this is so charming a part of the poem, that the most critical reader, I imagine, cannot wish it were omitted. One is even pleased with a fault, if it be a fault that is the occasion of so many beauties, and acquaints us so much with the circumstances and character of the author. *Newton.*

L. 17. *With other notes than to th' Orphean lyre, etc*) Orpheus made a hymn to night, which is still extant; he also wrote of the creation out of chaos. See *Apoll. Rhodius*, l. 493. Orpheus was inspired by his mother Calliope only, Milton by the *heavenly Muse*; therefore he boasts he sung with other notes than Orpheus, though the subjects were the same. *Richardson.*

L. 29. *Smit with the love of sacred song.*) So *Virg. Georg.* 2. 475.

Dulces ante omnia Musae,

Quarum sacra fero ingenti percussus amor.

L. 35. *Thamyris*.) A poet of Thrace, who had the vanity to contend with the muses in singing, but lost it; therefore they put out his eyes, and took away his harp. This fable teaches us the danger and vanity of mocking God, of self-sufficiency and pride.

Ibid. Meonides.) The son of Meon, for *Homer*, Gr. i. e. *one that doth not see*; because he

despised the vanities of the world, not that he was really deprived of his eye-sight; others say blindness came by an accident: but his proper name was Melisegenes, from the river Meles, where he was born. He was so poor that he begged his bread; yet when he was dead, seven cities contended for the honor of his nativity, *Smirna, Rhodes, Colophon, Salamis, Chios, Argos, Athene.*

L. 36. *Tiresias.*) A blind poet and sooth-sayer of Thebes, long before Homer; the son of Evetrus and Chariclo. He was struck blind either for peeping too curiously upon Minerva in the fountain Hypocrine, or for deciding the cause between Jupiter and Juno to her dissatisfaction, for which Jupiter gave him the faculty of divination or sooth-saying.

Ibid. *Phineus.*) A king and prophet of Arcadia, who, for putting out the eyes of his children, and for revealing the secrets of the gods to men, was punished with blindness.

L. 66. *Happy garden, viz. Eden;* an Hebrew word; it signifies *pleasure* and *delight*, because it was the most pleasant place upon earth, and Paradise was in it. Eden was a country in Chaldaea, thought by some to be the same as Mesopotamia, near Babylon, lying between the Eu-

phrates and the Tigris, well watered with these and other rivers, and most fruitful.

L. 108. ——— (*reason also' is choice.*) The author had express'd the same sentiment before in prose. "Many there be that complain of divine Providence, for suffering Adam to transgress. "Foolish tongues! when God gave him reason, "he gave him freedom to choose, for reason is "but choosing; he had been else a mere artificial Adam, *etc.*" See his speech for the liberty of unlicenced printing, p. 149, 150. edit. 1738.

L. 183. *Some I have chosen of peculiar grace, etc.*) Our author did not hold the doctrine of rigid predestination; he was of the sentiments of the more moderate Calvinists, and thought that some indeed were elected of peculiar grace, the rest might be saved complying with the terms and conditions of the gospel.

L. 285. *Adam.*) The name of the first man and first woman, because they were formed of the red dust of the earth, Gen. ii. 7.—v. 2.; as *homo* in Latin is from *humus*, i. e. *the ground*, which points at both our original and end.

L. 299. *Giving to death, and dying to redeem.*) The love of the Father, in giving the Son to death, and the love of the Son, in submitting to it, and dying to redeem mankind. Mr. Warburton thus explains it: "Milton's

“system of divinity taught, says he, not only
“that man was redeemed, but likewise that a
“real price was paid for his redemption: *Dying*
“*to redeem*, therefore signifying only redemption
“in a vague uncertain sense, but imperfectly re-
“presents his system; so imperfectly that it
“may as well be called *the Socinian*; the price
“paid (which implies a proper redemption)
“is wanting. But, to pay a price, implying a
“voluntary act, the poet, therefore, well express-
“ses it, by *giving to death*, that is, giving him-
“self to death; so that the sense of the line
“fully expresses Milton’s notion, *Heavenly love*
“*gave a price of mankind; and by virtue*
“*of that price, really redeemed them.*”

L. 344. *No sooner had th’ Almighty ceas’d*,
etc.) If the reader pleases to compare this di-
vine dialogue with the speeches of the gods in
Homer and Virgil, he will find the Christian poet
to transcend the heathen, as much as the re-
ligion of the one surpasses that of the others.
Their deities talk and act like men; but Mil-
ton’s divine persons are divine persons indeed,
and talk in the language of God, that is, in the
language of scripture. *Newton.*

L. 348. *Jubilee*,) i. e. *a ram*, and *a ram’s*
horn; because the Jews proclaimed their feasts

with the sound of trumpets made of rams horns, Lev. xxv. 9. The word came first from Jubal the son of Lamech, the inventor of musical instruments, Gen. iv. 21.

Ibid. *Hosannas*.) i. e. *Save, we beseech thee, or, God bless the king.* See Matth. xxi. 6, 7, 8, 9.

L. 353. *Immortal amarant*.) *Amarant*, *Αμαραντος*, for *unfading, that decayeth not*; a flower of a purple velvet color, which, though gathered, keeps its beauty, and when all other flowers fade, recovers its lustre by being sprinkled with a little water, as Pliny affirms, *lib. 21. cap. 11.* Our author seems to have taken this hint from 1 Pet. i. 4. “To an inheritance incorruptible, undefiled, and that fadeth not away,” *αμαραντον*: and 1 Pet. v. 4. “Ye shall receive a crown of glory that fadeth not away,” *αμαραντινον*: both relating to the name of his everlasting *amarant*, which he has finely set near the tree of life. *Amarantus flos, symbolum est immortalitatis.* Clem. Alexand. *Hume.*

L. 363. — *Like a sea of jasper shone.*) Jasper is a precious stone of several colors, but the green is most esteemed, and bears some similitude and resemblance to the sea.

L. 380. *Dark with excessive bright thy skirts*

appear.) Milton has the same thought of darkness occasioned by glory, l. 599. *Brightness had made invisible.* This also explains his meaning here; the excess of brightness had the effect of darkness, invisibility. What an idea of glory! the skirts only not to be looked on by the beings nearest to God, but when doubly or trebly shaded by a cloud and both wings. What then is the full blaze! *Richardson.*

L. 431. *Vulture.*) A very voracious bird, bigger than an eagle, of an excellent sagacity of sight and smelling above all other birds; so that it can perceive the savor of dead carcasses fifty miles off; and appear two or three days before any great slaughter. They feed only upon carcasses, but prey not upon any living creatures.

Ibid. Imaus.) A vast high mountain in Asia, a part of mount Taurus, rising from it near the Caspian sea, and extending to the spring of the Ganges. It parts Tartary from India, dividing it into two parts, i. e. Tartary within, and Tartary without the Imaus; now Dalanguer.

L. 432. *Tartar.*) The Tartars are thought to be the remainder of the ten tribes of Israel. Tartary is a very large country between Muscovy and India, about 3000 miles in length, and 2250 in breadth; the third part of Asia.

L. 436. *Ganges.*) A famous river of India,

larger than any in Europe, except the Volga and Danube, especially when it overflows; but noted for the goodness and lightness of its water. The Indians say, it sanctifies them when they drink or wash themselves in it. Four or five hundred thousand of them are seen about it, throwing money into it, *etc.* which they think may be useful to them when dead. The Great Mogul, and all others, drink the waters of it; for it is carried far and near, and sold at a dear price, because they foolishly fancy that it springs from paradise.

Ibid. *Hydaspes*.) Another famous river of India, which runs by Nysa, Lahor, and other great cities, into the Indian ocean.

L. 438. *Sericana*.) The posterity of Joktan, who, from Arabia Felix, peopled that part of India between Indus and Hydaspes, near to China, now called *Cathay*, Tart. i. e. *a great eastern country*. Those ancient people were the inventors and first workers of silk; from whence it is called *Sericum*. This and China was called *the silken kingdom*; for in one province of China (as Le Comte says) there seems to be silk sufficient for all the world. See p. 138.

Ibid. *Chinese*.) The people of China. This people, for their numbers, learning, laws, customs, *etc.* differ from all others, because they

have no conversation with any. They are very cunning, conceited, industrious, almost all Pagans, and grand cheats. The Chinese have alone 60,000 letters, yet not above 300 words, and write from the top to the bottom of the page. Their country is so plain, that in many places of it, they drive waggons made of a sort of cane, with sails and winds.

L. 444. *None yet*, etc.) Dr. Bentley is for rejecting this verse, and fifty-four more which follow, as an insertion of the editor; but I think there can be no doubt of their genuineness, whatever there may be of their goodness. Mr. Richardson thinks the Paradise of Fools is finely imagined; but it must be owned, that it is formed more upon the taste of the Italian poets than of the ancients. *Newton*.

L. 460. *Those argent fields*, etc.) There is no question, I believe, now among philosophers, that the moon is inhabited; but it is greatly to be questioned, whether this notion of our author be true, that the inhabitants there are *translated saints*, or *spirits*, of a middle nature, between angels and men; for, as the moon is certainly less considerable in itself than our earth, it is not likely that its inhabitants should be so much more considerable. *Newton*.

L. 467. *Sennaar*,) or *Shinar*; Heb. i. e. *scattering*; because the people were scattered over all the earth: or *striking out of a tooth*, from the confusion of languages, Gen. x. 10. A part of Chaldea, where Nimrod built his tower.

L. 471. *Empedocles*.) A vain-glorious philosopher, historian, and poet, and disciple of Pythagoras; born at Agrigentum in Sicily, the son of Meon, who once refused a kingdom. He flourished in the 84th Olympiad, *A. M.* 3558. and before Jesus Christ 486. He wrote a book of natural philosophy in heroic verse; and is supposed to be the first that had any knowledge of rhetoric. To be honored as a god after death, he stole from his company by night, and threw himself into the mouth of mount Etna, as if he had been translated into heaven; but the flames threw up his brazen sandals, and soon betrayed his ambition. See *Horat. de arte poet.* But others say, that he fell into the sea, and was drowned.

L. 472. *Plato*,) from the Gr. i. e. *broad*; because he was hump-backed, and broad in his forehead. His first name was *Aristocles*, Gr. i. e. *the best glory*, for the name of his grandfather; but he retained the latter. A famous philosopher, born at Athens *A. M.* 3625, before

Jesus Christ 375 ; he died *A. M.* 3706, aged 81, and upon the same day he was born. Being an infant, and sleeping one day under a myrtle tree, a swarm of bees settled upon his lips ; which was taken for an omen, that he should be very eloquent ; which happened to be true ; and therefore, he was called *the Athenian bee*, for the sweetness of his style. By his travels into Egypt, Chaldea, India, and reading the books of Moses and the prophets, he attained great knowledge of God, religion, and nature ; therefore he is called *the divine Plato*.

L. 473. *Cleombrotus*.) A foolish young Greek of Ambracia, a city of Epirus, who was so much taken with Plato's book of the immortality of the soul, that he leaped headlong from a wall into the sea, the sooner to be a partaker of the bliss in Elysium. *Cicero*.

L. 474. *Eremites*,) or *hermits* ; Gr. i, e. *dwellers in the wilderness*. At first, holy men, for the sake of Christ and their lives, in hot persecutions, hid themselves in deserts, dens and caves, and gave themselves wholly to fasting, prayer, and great austerities.

L. 476. *Pilgrims*.) Men that traveled through foreign countries, to pay their devotions to saints departed, shrines, relics. The Christian

pilgrims went to Jerusalem, Rome, St. Jago, *etc.*; and the Turkish to Mecca in Arabia, every year, in solemn procession, to visit the tomb of Mahommed.

L. 477. *Golgotha.*) Heb. Syr. i. e. *a scull*; because of the sculls and other bones of criminals executed there. The place where Christ was crucified, Matth. xxvii. 33. upon the north side of Jerusalem.

L. 479. *Dominic.*) Dominicus, a Spaniard, was the author of that order called *Dominican friars*, instituted *A. D.* 1205. The inquisitors are of this order. Some ignorant creatures put upon dying persons a priest's robe of these orders, to carry them safe through purgatory.

L. 480. *Franciscan.*) St. Francis was an Italian merchant, first called *John*, who instituted the order of Franciscan friars, *A. D.* 1192.

L. 481. *Planets.*) Lat. Gr. i. e. *wandering stars*; because of their various motions. An astronomical term. They are seven in number, *viz.* Saturn, Jupiter, Mars, Sun, Venus, Mercury, and the Moon.

L. 482. *And that chrystalline sphere, etc.*) He speaks here according to the ancient astronomy, adopted and improved by Ptolemy. *They pass the planets sev'n*, our planetary or solar system; *and beyond this pass the fix'd*, the firmament

or sphere of the fixed stars; *and* beyond this *that chrystalline sphere*, the chrystalline heaven, clear as chrystal, to which the Ptolemaics attributed a sort of libration or shaking, (the *trepidation* so much talked of,) to account for certain irregularities in the motion of the stars; *and* beyond this *that first mov'd*, the *primum mobile*, the sphere which was both the first moved and the first mover, communicating its motions to all the lower spheres; and beyond this was the empyrean heaven, the seat of God and the angels. And when the poet mentions *heav'n's wicket*, he does it the better to ridicule the notions of those whom he places here in the Paradise of Fools.

L. 491. *Reliques*,) or *Relics*; Lat. i. e. *remains* or *fragments*, *viz.* of the bodies and clothes of saints, preserved by Roman Catholics, with great veneration, such as a finger, a toe, a tooth, a girdle, *etc.* and all worshipped by them.

Ibid. *Beads*.) Round balls made of amber, wax, wood, glass, silver, gold, commonly of fifteen tens, *etc.* which the Romanists count at prayers, by reckoning of which, they know how often they have repeated their *Pater-noster*, *Ave-Mary*, *Credo*, *etc.*

L. 492. *Indulgences*.) Relaxations or liberties

granted by the popes, to dispense with some duties, or removing the infliction of some temporal punishment, due for sins past, or to come. Cardinal Bellarmin affirms, that indulgences are granted for 25,000 years; but they are sold at a very high price.

Ibid. *Dispenses*.) or *dispensations*. Sufferings or permissions granted by the popes, to do things contrary to the laws of God, and man, for so much money.

Ibid. *Bulls*.) Lat. Gr. i. e. *councils*; because formerly they were granted by the consent of a council of state.

L. 495. *Limbo*.) Lat. vulg. *Limbus patrum*. A place fancied by Catholics bordering upon hell, where, they say, the souls of all the patriarchs, and other just men, from the beginning, were confined, till Christ, at his passion, descended thither, and set them at liberty.

L. 510. *Jacob*.) Heb. i. e. *holding the heel*; or *tripping up his brother's heels*; because he laid hold of his brother's heel in the birth, as if he would deprive him of his birthright at first, Gen. xxv. 26; *a supplanter*, or *deceiver*, because he outwitted his brother Esau more than once, Gen. xxvii. 27, 36. Hos. xii. 3.; the second son of Isaac and Rebecca, and father of the twelve patriarchs. He was born about A. M. 2130,

and died in Egypt 147 years of age. He was a grand master of astronomy, astrology, *etc.* and also a divine prophet.

L. 512. *Esau.*) Heb. i. e. *wrought*, or *perfected*; because he was more complete at his birth than other children, being covered all over with hair, as one that is old, and of a stronger constitution, Gen. xxv. 25.

L. 513. *Padam-aram.*) Heb i. e. *a pair of rivers*, viz. the Euphrates and the Tigris. It is called *Padan* only, i. e. *a pair*; sometimes *Aram*, i. e. *a river of Aramia*, or *Syria*; sometimes *Naharajim*, i. e. *rivers*; and *Padan-aram*: by the Greeks *Mesopotamia*, i. e. *in the middle of rivers*; by the Arabs *Al-gezira*, i. e. *the Island*; by the Latins *Interamnia*, because it lies along the banks of two rivers, and by the modern Arabians *Diarbec*, or *Diarbeck*, i. e. *the duke's country*. To this country Jacob was sent by his mother, to avoid the revenge of his brother, and dwelt twenty-one years.

Ibid. *Luz.*) An ancient city in Canaan. In memory of the glorious vision that Jacob had near to it he called it *Bethel*, i. e. *the house of God*; which name it kept for many ages after.

L. 535. *Paneas.*) A fountain in Palestina, near the old town Lais or Leshem, and the Paneas

cave, from which that country was called *Paneas*.

Ibid. *Jordan*,) or *Jarden*; Heb. compounded of *jor*, i. e. *descending*, or *rapid*; or from *jarad*, Heb. i. e. *he descended*, because of its rapid current from the mountains; and *dan*, because it ran by the old city *Dan*, from Dan the patriarch, i. e. *a judge*. These two fountains uniting there, make the river Jordan, so famous for many miracles; as the Tame and Isis, or Ouse, uniting their streams a little below Dorchester in Oxfordshire, make the river Thames. It is the chief river of Canaan; rising at the foot of mount Lebanon, runs by the borders of it on the east, whence to the south in a course of fifty leagues, till it loseth itself in the Dead sea.

L. 536. *Beersaba*,) or *Beersheba*; Heb. i. e. *the well of the oath*, or *covenant*; because there Abraham and Abimelech made an alliance upon oath, Gen. xxi. 32. A town situated upon the utmost bounds of the Holy Land, forty miles from Jerusalem southward, and built upon that account.

L. 537. *Arabia*,) A large country in Asia, between Egypt and Judea, the Red sea, and the Persian gulf, divided into the Stony, the Desert, and the Happy. It was first peopled by Joktan and his thirteen sons; by Ismael, founder

of the Hagarens or Saracens; then by Esau, and from him came twelve grand princes, and as many nations.

L. 568. *Hesperian*.) The famous gardens of Hesperus, the brother of Atlas, (said to be in the western islands of Cape Verde, or the Canaries, which belong to Africa, and lie under the evening star, which the Greeks and Latins call *hesperus* and *vesperus*,) wherein were golden apples kept by a watchful dragon. The fable is taken from the garden of Eden, and the glorious fruits there.

L. 596. *Carbuncle*.) A precious stone, resembling a burning coal in its lustre or color.

Ibid. *Chrysolite*.) A golden stone; because it shines like gold.

L. 597. *Ruby*.) Lat. i. e. *red*; a precious stone of a glorious red color, as red as blood. In Hebrew *achlama*, from which the Greeks call it *amethyst*, i. e. *not to inebriate*; for it is reported to be an antidote to drunkenness. It is found in the East Indies, the Stony Arabia, Armenia, Egypt, Cyprus, *etc.*

Ibid. *Topaz*.) A stone of a golden and green color, found in Ethiopia, Joh. xxviii. 19. and in the island Topazium, which lies in the Arabian gulf.

L. 598. *Aaron*.) This name was given him

by inspiration, predicting his high advancement and dignity, and his death upon mount Hor. The eldest son of Amram, older than Moses by three years, yet named last; born in Egypt about *A. M.* 2460. The first high priest of the Jews by divine election. He died *A. M.* 2583, in the 123d year of his age, before Jesus Christ 1448, in the land of Edom. Justin, through a gross mistake, calls him Arvas, and the son of Moses.

L. 602. — *though by their pow'rful art they bind, etc*) Though by their powerful art they bind and fix quicksilver, and change their matter, unbound, unfixed, into as many various shapes as Proteus, till it be reduced at last to its first original form. *Hermes*, another word for mercury or quicksilver, which is very fluid and volatile, and hard to be fixed. *Proteus*, a sea-god, who could transform himself into various shapes, till being closely pressed he returned to his own proper form. *Newton*.

L. 623. *John*.) The apostle and author of the Revelations, who saw an angel in the sun, chap. xix. 17, 18. See there.

L. 648. *Uriel*) Heb. i. e. *the light of God*. Milton, from the sense of his name, very properly imagines this angel to be the president of the sun; for the ancients thought that all the superior orbs were governed by some divine

intelligence, which moved them to worship those orbs. One of the seven archangels of the presence, which seems to be taken from Zech. iv. 10. *etc.* not from Tobit xii. 15.; for that number mentioned there is an apocryphal story. However, this name is not found in holy scripture, but in the Apocrypha, 2 Esdras iv. 1, 36.

L. 694 *Fair angel*, *etc.*) In the answer which the angel returns to the disguised evil spirit, there is such a becoming majesty as is altogether suitable to a superior being. The part of it, in which he represents himself as present at the creation, is very noble in itself, and not only proper where it is introduced, but requisite to prepare the reader for what follows in the seventh book. In the following part of the speech he points out the earth with such circumstances, that the reader can scarce forbear fancying himself employed on the same distant view of it. *Addison.*

L. 740. *Ecliptic.*) An astronomical term. A great wide circle in the heavens, extending between the two tropics, cross the equator, wherein the sun moves through the twelve signs of the zodiac in his yearly course, and there the eclipses do happen.

L. 741. — — *In many an airy wheel.*) This sportive motion is attributed to Satan for joy

that he was now so near his journey's end: And it is very properly taken notice of here, as it is said to have been observed by the angel Uriel afterwards in B. IV. l. 567.

—— I dessrib'd his way,

Bent on all speed, and mark'd his airy gate. So beautifully do not only the greater, but even the minuter parts of this poem hang together. *Newton.*

L. 742. *Niphates.*) It is a very high mountain, part of mount Taurus, between Armenia and Mesopotamia, not far from Paradise, and the source of Euprates and Tigris.

BOOK IV.

L. 32. *O thou, etc.*) When Milton designed to have made only a tragedy of the Paradise Lost, it was his intention to have begun it with the first ten lines of the following speech; which he showed to his nephew Edward Philips, and others, as Philips informs us in his account of the life of his uncle. And, what a noble opening of a play would this have been! The lines were certainly too good to be lost; and the author has done well to employ them here; they could not have been better employed any

where. Satan is made to address the sun, as it was the most conspicuous part of the creation; and the thought is very natural, of addressing it like the god of this world, when so many of the heathen nations have worshipped and adored it as such. *Newton.*

L. 90. *Diadem.*) What the Syrians call *mitra*, the Greeks named *diadema*, and the Latins *vit-ta*, says Scaliger. A white fillet of scarf, like the Turkish turbant, wherewith the ancient princes of Persia, and the priests also, tied a crown about their heads: a king's crown. Alexander the Great brought the use of it first into Europe; as Justin reports. Caesar and Caligula refused it: but Aurelian was the first Roman emperor that wore a diadem.

L. 132. — *where delicious Paradise, etc.*) Satan is now come to the border of Eden, where he has a nearer prospect of Paradise, which the poet represents as situated in a champain country, upon the top of a steep hill, called *the Mount of Paradise.*

L. 139. *Cedar.*) A very large, thick, and tall tree, with small and slender leaves. It is always green, never decays, and is detestable to worms, because of its bitter sap; the ancients anointed their books with it, to keep them from being worm-eaten.

Ibid. *Palm*.) The palm or date-tree. It was used of old as a sign of victory, and victory itself; because the more it is oppressed, the more it riseth and spreadeth. The palm was used in the service of God, *Lev. xxiii. 40.*; and is said to be worn in Paradise itself, *Rev. vii. 9.* It was also the sign and reward of victory in all the Grecian games.

L. 161. *Mozambic*,) *Mezambica*, and the French call it *Mozambique*; a little island with a chief city built upon a river of the same name, upon the east coast of Africa, belonging to Zanguebar, 270 miles from Madagascar to the west. It is barren and unhealthful, but populous, because of the great trade with the Portuguese, who possess it now.

L. 162. *Sabea*,) of Saba, from Seba or Saba, the son of Chus, the sixth son of Ham, *Gen. x. 7.* Saba is the chief city of Arabia the Happy, now Zibit, where there is a great store of cinnamon, cassia, frankincense, myrrh, and other sweet spices.

L. 168. *Asmodëus*.) A prince of devils among the Rabbis. An evil spirit who is said to have haunted the house of Raguel, to be in love with his daughter Sarah, and to have destroyed seven husbands in the first night of their marriage, *Tob. iii. 8. 17.*

L. 171. *Media*.) Heb. from Madai, the son of Japheth, Gen. x. 2. i. e. *a measure*; because he was of a large stature. A large country and ancient kingdom in Asia, on the north of Persia near Georgia, and upon the Caspian sea, having Armenia and Assyria on the west.

L. 211. *Auran*.) *Haran*, or *Charan*; the chief city of Mesopotamia, whither Abraham fled from the wrath of God, because of the idolatry of the Chaldeans, and also dwelt for a time, Gen. xi. 31. Acts vii. 4. Jacob went to it afterwards for fear of Esau's wrath, Gen. xxix. 1. which giveth name to a large country upon the river Tigris.

L. 212. *Seleucia*.) Another famous city of Mesopotamia, called also *Calneh*, in the land of Shinar, Gen. x. 10. Coche, the Alexandria, because it was rebuilt by Alexander the Great; afterwards repaired by Antiochus king of Syria, who called it *Seleucia*, in memory of his father Seleucus.

L. 214. *Telassar*,) and *Elassar*; a country upon the borders of Assyria, wherein the Edenites were garrisoned to guard Babylon from the encroachments of the Assyrians, Isa. xxxvii. 12. Ezek. xxvii. 23. Between these places the true Eden and Paradise were situated. — *Vide Huet de situ Paradisi*.

L. 266.— *while universal Pan*, etc.) The ancients personized every thing. *Pan* is nature, the *graces* are the beautiful seasons, and the *hours* are the time requisite for the production and perfection of things. *Richardson*.

L. 269. *Enna*) Is the same as Eden in the language of the Phenicians, which they borrowed from Moses, Gen. ii. 8. A most pleasant field in the heart of Sicily, abounding with springs, fruits, and flowers.

Ibid. *Proserpine*.) The daughter of Jupiter and Ceres, ravished by Pluto. Her mother Ceres went to hell to get her released; but because she had tasted a pomegranate in Pluto's orchard, Jupiter could do no more than give her leave to accompany her six months above; and Pluto six other months below. Of the rape of Proserpina, see Pindar, *Ode I*.

L. 273. *Orontes*.) The largest river in Syria, rising on mount Lebanon, washing many cities in its course; it runs by and through Antioch into the Mediterranean sea.

L. 274. *Castalia*.) A fine spring at the root of Parnassus, sacred to the Muses; because the pleasant sound of it glidding down that hill, elevated the imagination.

L. 275. *Nysa*.) A city of Arabia, within the

isle of Nysa, upon the river Triton, where Bacchus was nursed, as they report.

L. 276. *Cham*,) or *Ham*; the third or youngest son of Noah, Gen. xi. 24. and Jupiter among the Gentiles.

L. 277. *Ammon*,) or *Hammon*; Another name of Cham, whom the old Egyptians and Grecians worshipped under this denomination.

L. 278. *Amalthea*,) The daughter of Melissus, king of Crete, a mistress and nurse of Jupiter, who fed him with goat's milk and honey, and mother of Bacchus. Jupiter gave her a horn of plenty, which supplied every thing.

L. 279. *Bacchus*,) The natural son of Jupiter by Amalthea, (others say by Semele,) which may be the same woman by a different name. He first planted vines and made wine, therefore he was esteemed the god of wine.

L. 280. *Abassinia*,) from *Abasseni*, an ancient people in Arabia, near Sabea, of the posterity of Joktan, who settled afterwards in Ethiopia superior, and there erected a vast empire of twenty-six or thirty distinct kingdoms.

L. 281. *Amara*,) or *Amhara*, a province under the equinoctial, and one of the kingdoms of Abyssinia, or Upper Ethiopia, almost in the middle of it, on the south.

L. 478. *Platan.*) (in the late edit. *Plantan*, which is wrong); Gr. i. e. *broad*; because the leaves of it are very broad, and spreading wide, which make a cool, refreshing, and welcome shade in hot countries; the plane-tree.

L. 500. *Juno.*) An heathen goddess, the sister and wife of Jupiter; she goes under various names among the ancient poets. By this fable they meant the air and earth, which came both out of one womb, the Chaos.

L. 561. *Gabriel.*) The Arabs call him *Jibrael*, and the Tartars *Sabriel*, through ignorance of the original, and corruption of their different tongues. The Rabbis account him the minister of God's mercies; and Michael of his justice: therefore they call him *water*, and the latter *fire*.

L. 592. *Azores.*) Port. Span. i. e. *the isles of hawks*; because multitudes of those birds were found there when the Portuguese first discovered them, *A. D.* 1449. These islands are nine in number, which lie in the Atlantic or western ocean, over against Portugal.

L. 696. *Acanthus.*) A tree, or a shrub, with a long and a large leaf turning in.

L. 700. *Mosaic.*) A term of architecture. A curious work of many little stones of different colors, inlaid or joined together upon a bottom of plaster of Paris, upon walls or floors, re-

presenting flowers of divers shapes, chequer work.

L. 707. *Sylvanus*.) A god of the woods and groves among the old heathens. Pan, Faunus, and Sylvanus, are but the same deity; their feasts were called *Lupercalia*.

L. 714. *Pandora*.) The wife of Epimetheus; Pallas gave her wisdom: Venus beauty; Mercury eloquence; and so every god and goddess gave her some perfection. Jupiter sent her to Epimetheus with a box, which he rashly opened; and all diseases, evils and miseries flew out of it, and infected mankind.

L. 717. *Japhet*.) The poets call him *Japetus*; and the Tartars call him *Japhis*. He is said to be the son of Epimetheus, Lat. Gr. i. e. *afterwit*; because he smarted for his curiosity, in opening the box.

L. 776. *Now had night measur'd with the shadowy cone*.) A cone is a figure round at bottom, and lessening all the way, ends in a point. This is the form of the shadow of the earth, the base of the cone standing upon that side of the globe where the sun is not, and consequently when it is night there. *Richardson*.

L. 782. *Uzziel*.) One of the supposed guardians of Paradise.

L. 785. *Half wheeling to the shield, half to the spear.*) *Declinare ad hastam, vel ad scutum. Livy*; to wheel to the right or left. *Hume.*

L. 788. *Ithuriel.* Another of those supposed guardians.

Ibid. Zephon.) Another of those guardians, to whom Gabriel gives these orders. Zephon, the son of Gad, and father of the Zephonites, is mentioned, Numb. xxvi. 15. But Ithuriel and Zephon are not scriptural names of angels, good or evil.

L. 980. — *As thick, as when a field, etc.*) It is familiar with the poets to compare an army with their spears and swords, to a field of standing corn. Homer has a simile much of the same nature, comparing the motions of the army, after Agamemnon's speech, to the waving of the ears of corn. *Iliad* II. 147. *Newton.*

L. 987. *Like Teneriff or Atlas unremov'd.*) Mr. Hume says, that the Peak of Teneriff is 15 miles high; and Mr. Richardson asserts, that it is 45 miles perpendicular, if that be not a false print, 45 for 15: But the utmost that we can suppose, is, that it is 15 miles from the various turnings and windings to the top of all; for I have been assured from a gentleman who measured it, that the perpendicular height of it

is no more than one mile and three quarters.
Newton.

L. 996. *Th' Eternal*, to prevent such horrid
fray.) The breaking of the combat between Ga-
briel and Satan, by the hanging out of the gol-
den scales in heaven, is a refinement upon Ho-
mer's thought, who tells us, that before the battle
between Hector and Achilles, Jupiter weighed
the event of it in a pair of scales. The reader
may see the whole passage in the 22d Iliad.
Addison.

L. 998. *Astrea*.) The daughter of Jupiter and
Themis, and goddess of justice.

END OF THE FIRST VOLUME.



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